This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

Digitized by Google

THE
UNIVERSITY
OF CHICAGO
LIBRARY

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE

KASHMIRIAN ATHARVA-VEDA

(SCHOOL OF THE PĀIPPALĀDAS)

Reproduced by Chromophotography

from the

Manuscript in the University Library at Tübingen

Edited under the auspices of

The Johns Hopkins University in Baltimore

and of

The Royal Eberhard-Karls-University in Tübingen, Württemberg

BY

MAURICE BLOOMFIELD
Professor in the Johns Hopkins University

and

RICHARD GARBE
Professor in the University of Tübingen

PART I: Plates 1—180

BALTIMORE
THE JOHNS HOPKINS PRESS
1901
The technical work by the firm of Martin Rommel & Co., Stuttgart

Digitized by Google

PK 3401
A 1901

502012

Digitized by Google

693163

To the Memory
of
RUDOLF VON ROTH

to whose initiative and generosity the
University of Tübingen owes this
priceless document

Digitized by Google

PREFACE

THIS is a fac-simile of the unique manuscript of the Atharva-Veda in the version current in the school of the Paippalādas, the so-called Paippalada-çākha. The manuscript came from Kashmir in the north of India: the version of the Atharva-Veda contained in it seems to have been at home only in Kashmir itself: hence we have chosen as its title "The Kashmirian Atharva-Veda".

A persistent native Hindu tradition reports that the Atharva-Veda once existed in nine versions or schools (çākhā, bheda, caraṇa). It seems probable that the school differences involved were in most cases of slight importance. But not so in all cases. One of these schools is that of the Çaunakas; the text of the Atharva-Veda derived from the Çāunakas was published by Roth and Whitney in 1856, and a second time (with a valuable though fragmentary commentary) by Shankar Pandurang Pandit in 1895. The existing translations of this Veda are all based upon the one text of the Çāunaka school; our knowledge of the public and private antiquities and the folk-lore of ancient India, so far as it is derived from the Atharvan, suffers from the same limitation.

To Professor von Roth, one of the editors of the editio princeps of the Atharva-Veda, belongs in a peculiar degree the credit of the discovery of the second version of the Atharvan which is herewith presented to the public. Deeply impressed with the insufficiency and corruption of the first text he persistently incited inquiry for more manuscripts. Somewhere in the immense country, or rather continent, of India, it seemed likely there would turn up another tradition, another version, more original, less corrupt, in any case different from the first. Especially the north of India seemed to him the most hopeful field of inquiry. A remark of the traveller Baron von Hügel led him to believe that a new version might be found in Kashmir. Baron von Hügel in his work „Kaschmir und das Reich der Siek", vol. ii, p. 364, remarks that the Brahmins of

Digitized by Google

Digitized by Google

Kashmir belonged to the Atterwan, or, as they said, "Atterman" Veda: upon the strength of this statement Roth induced the authorities of the British Government in India to institute a search in the distant earthly paradise, famous up to that time for the grandeur and beauty of its natural scenery rather than its literary treasures. His prophetic surmise came true most brilliantly. His Highness the late Maharaja of Jammu and Kashmir, Ranbir Singh, announced that he had in his library, at his capital city, Srinagar, a manuscript of the Atharva-Veda "written in characters which could not be read by anyone outside of Srinagar". Negotiations carried on by Sir William Muir, the then Lieutenant Governor of the North-Western Provinces, led first to the dispatch to Professor von Roth of a copy of the manuscript made in Devanāgarī-character, and later on to the dispatch of the original in Çāradā-character. Professor von Roth in 1875 published a stirring account of the discovery, character, and contents of the manuscript in his famous tract "Der Atharva-Veda in Kaschmir" (Tübingen 1875); and later read a paper on the same subject before the International Congress of Orientalists held at Florence in 1878 (published 1881 in the Transactions of that Congress, vol. ii, p. 89 ff.). He guarded the manuscript until his recent lamented death (1895); it has now passed into the possession of the University Library at Tübingen, whose greatest and priceless treasure it forms.

The manuscript contains in round numbers 275 leaves written on both sides, making about 550 pages. The leaves are made of the bark of the birch-tree known to botanists by the name of Betula Bhojpatra, or in Sanskrit bhūrja-patra, which grows in the Himalaya mountains up to the height of nine thousand feet. The inner bark of this tree consists of several layers which may be successively detached. The strips obtained in this way serve as a natural, yet fragile paper. In order to make them rather more durable two strips are pasted together, back to back, yielding a sheet both sides of which are used for writing. As it is, even the doubled leaves break easily; not infrequently one of the faces of the leaf is chipped off while the other still holds out: this may be seen on several plates of this fac-simile. Books written on birch-bark are not likely to last very long; an old book falling to the ground is liable to suffer very seriously, if it does not break to pieces entirely. The use of birch-bark for literary purposes is mentioned by early classical Sanskrit writers such as the poet Kālidāsa and the medical doctor Suçruta, the author of the Āyur-Veda. In early times, it seems, all books in Kashmir were written on birch-bark, until after the conquest of the valley by the Mogul emperor Akbar more than 250 years ago. Akbar introduced the manufacture of paper, an industry for which Kashmir is now famous in India. At that time the use of birch-bark for the purpose of writing came to an end; the method of preparing it is so completely forgotten that the Kashmirians can no longer produce birch-bark manuscript. The present manuscript is about 400 years old; it is in general in very good condition. Only a few leaves are lost, among them unfortunately the first, but beginning with the thirteenth page there is but little damage due either to the ravages of time or to careless handling. The following leaves or pages are wanting: $1^{\underline{a}\,\underline{b}}$, $21^{\underline{a}\,\underline{b}}$, 23^{a}, $62^{\underline{a}\,\underline{b}}$, 120^{a} — 129^{b}, $150^{\underline{a}\,\underline{b}}$, $177^{\underline{a}\,\underline{b}}$; in most of these cases, however, there is a gap not in the text, but in the numbering of the leaves only.

Digitized by Google

Digitized by Google

The size of the leaves is for the most part about 25 centimetres in height by 20 in width. The space occupied by the text averages 20 centimetres in height by 15 in width. The writing is in indelible black ink, absolutely non-sensitive to damp and water: each page before exposure to the lense of the photographer was sponged off with water in order to make the very clear writing still clearer. The method of preparation of the ink is known. It was made by converting almonds into charcoal and boiling the water thus obtained with go-mūtra (urina bovis). The character is the so-called Çārada which seems to mean "letters sacred to Çāradā", i. e. Sarasvatī, the tutelary goddess of instruction and writing. The alphabet is North Indian, from the same source as the more prevalent learned alphabet of India, the Devanāgarī. Its use seems to have been almost entirely confined to Kashmir and the north-eastern part of the Panjab. The difference between the Çāradā and the Devanāgarī is quite considerable. In particular the ligatures of the Çāradā, those vexing combinations of three and even four consonants, are easily confused and more difficult than those of the Devanagarī. Two instructive tables containing transliterations of 340 characters and ligatures of the Çārada-script have been published by Karl Burkhard in the Proceedings of the Imperial Academy of Vienna (Historic-Philosophical Class), vol. CVii, after page 640.

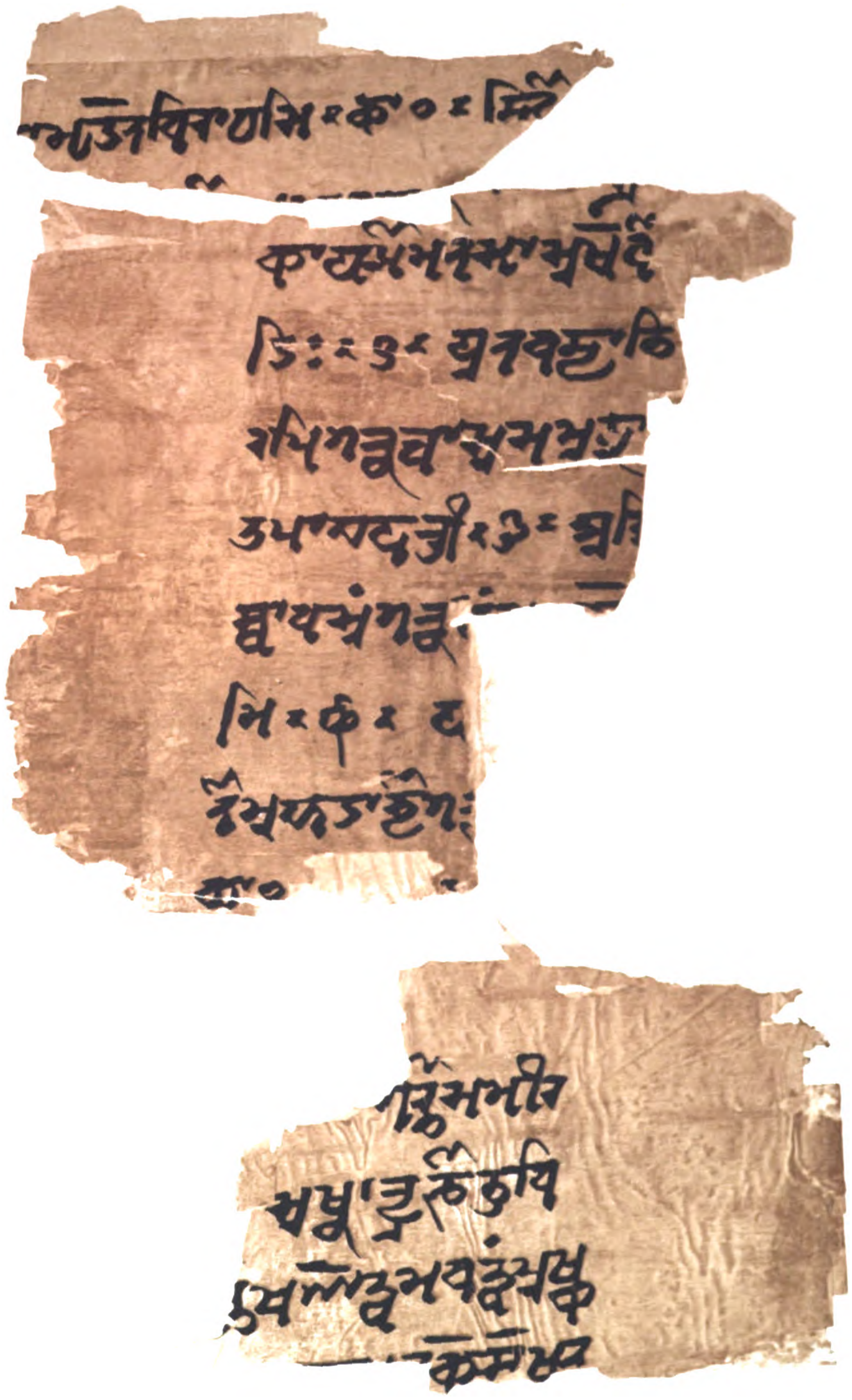
The editors have much pleasure in presenting this manuscript to the public in a form as close to the original as is possible in the present state of the art of bookmaking. The labor involved in the present edition was by no means merely technical or mechanical. Each plate was closely scrutinized and passed through laborious correction. Naturally it will be the lot of the editors to follow up this first step with other labors. A transliteration of the text in Roman characters; a detailed comparison of the Kashmirian version with the vulgate text as hitherto known; and finally, if possible, a translation may be expected from their continued cooperation.

To the authorities of the Johns Hopkins University and the Royal Government of Württemberg the editors and the learned public owe a lasting debt of gratitude. Their enlightment and generosity has made possible this publication. To the American Oriental Society, to the various branches of the British Government in India, and to many other institutions and persons we are indebted for liberal advance subscriptions. We also owe thanks to Mr. N. Murray, the librarian of the Johns Hopkins University, and to Dr. C. Geiger, the Chief Librarian of the University of Tübingen, the keeper of the manuscript, for their unselfish aid at every stage of the undertaking.

THE EDITORS.

Digitized by Google

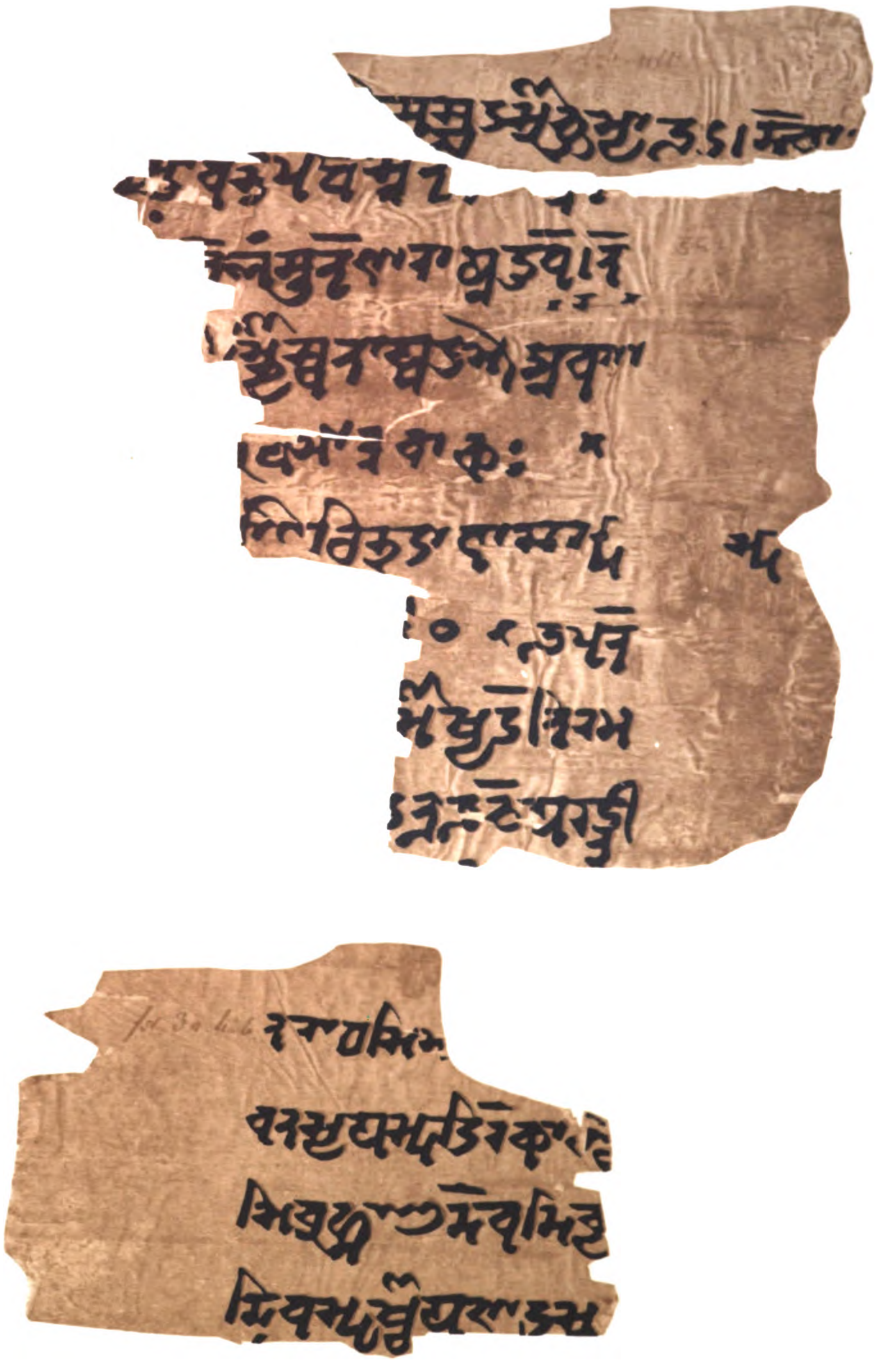
Digitized by Google



1.

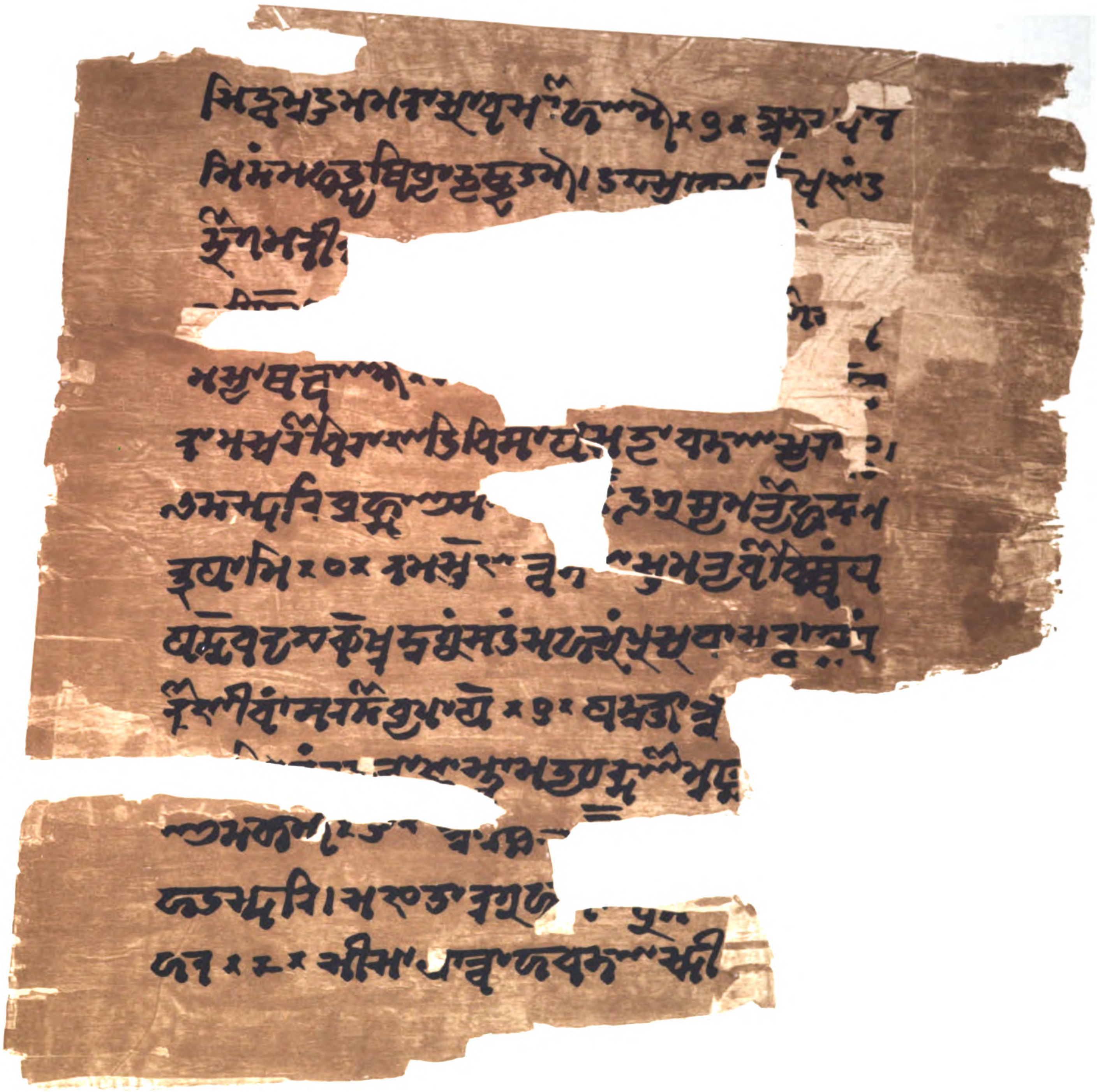
Digitized by Google

Digitized by Google



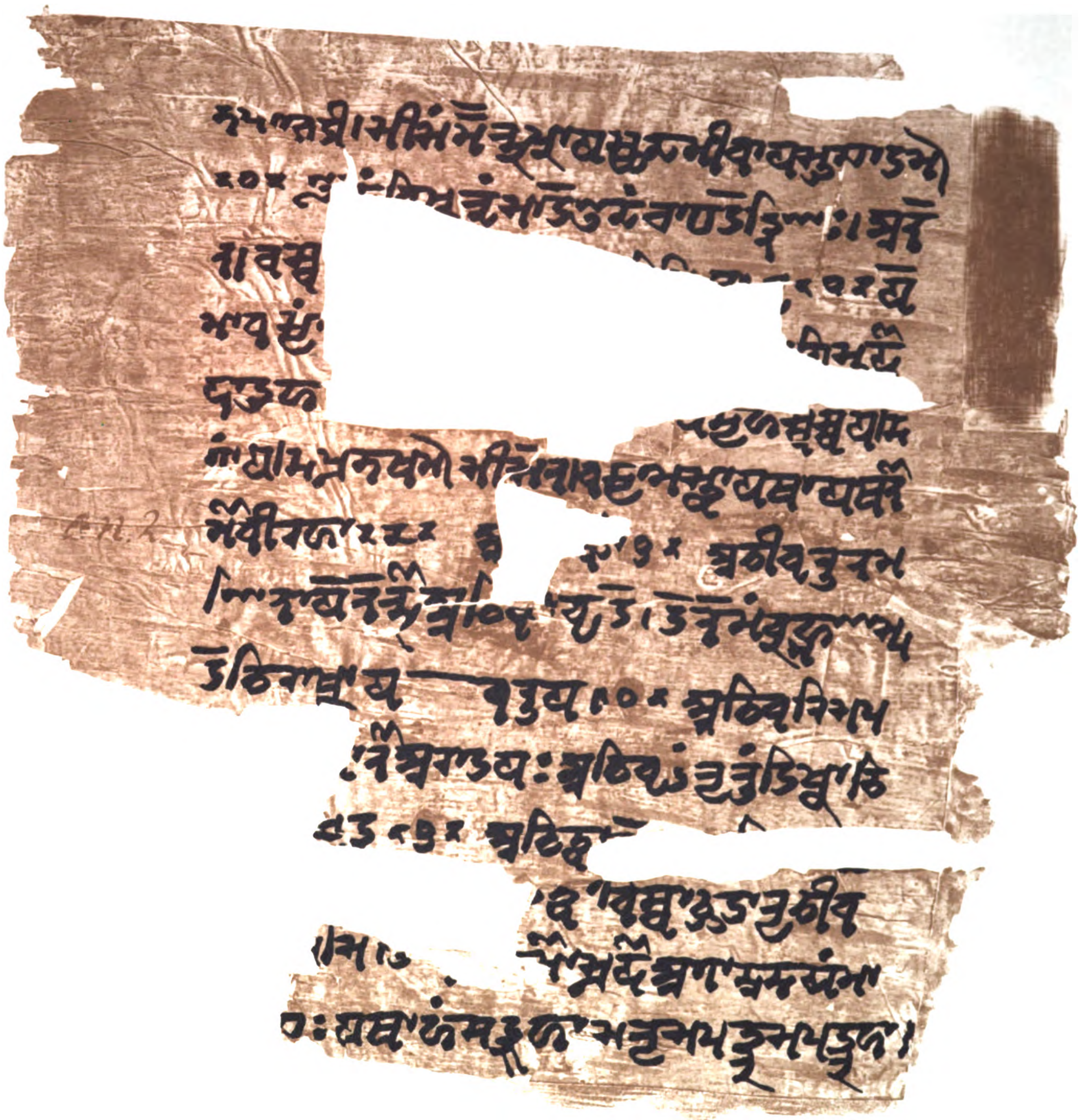
2.

Digitized by Google



Digitized by Google

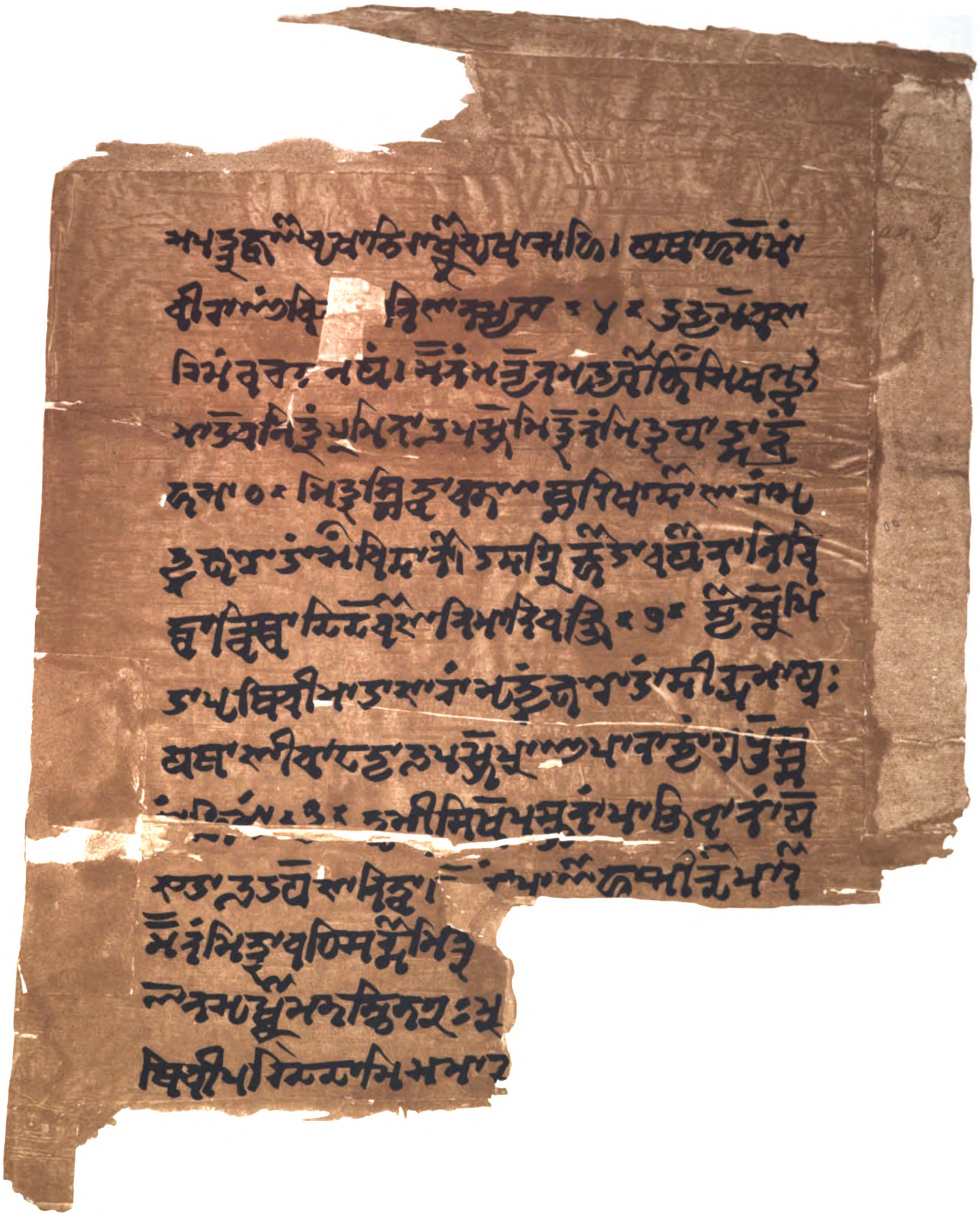
Digitized by Google



4.

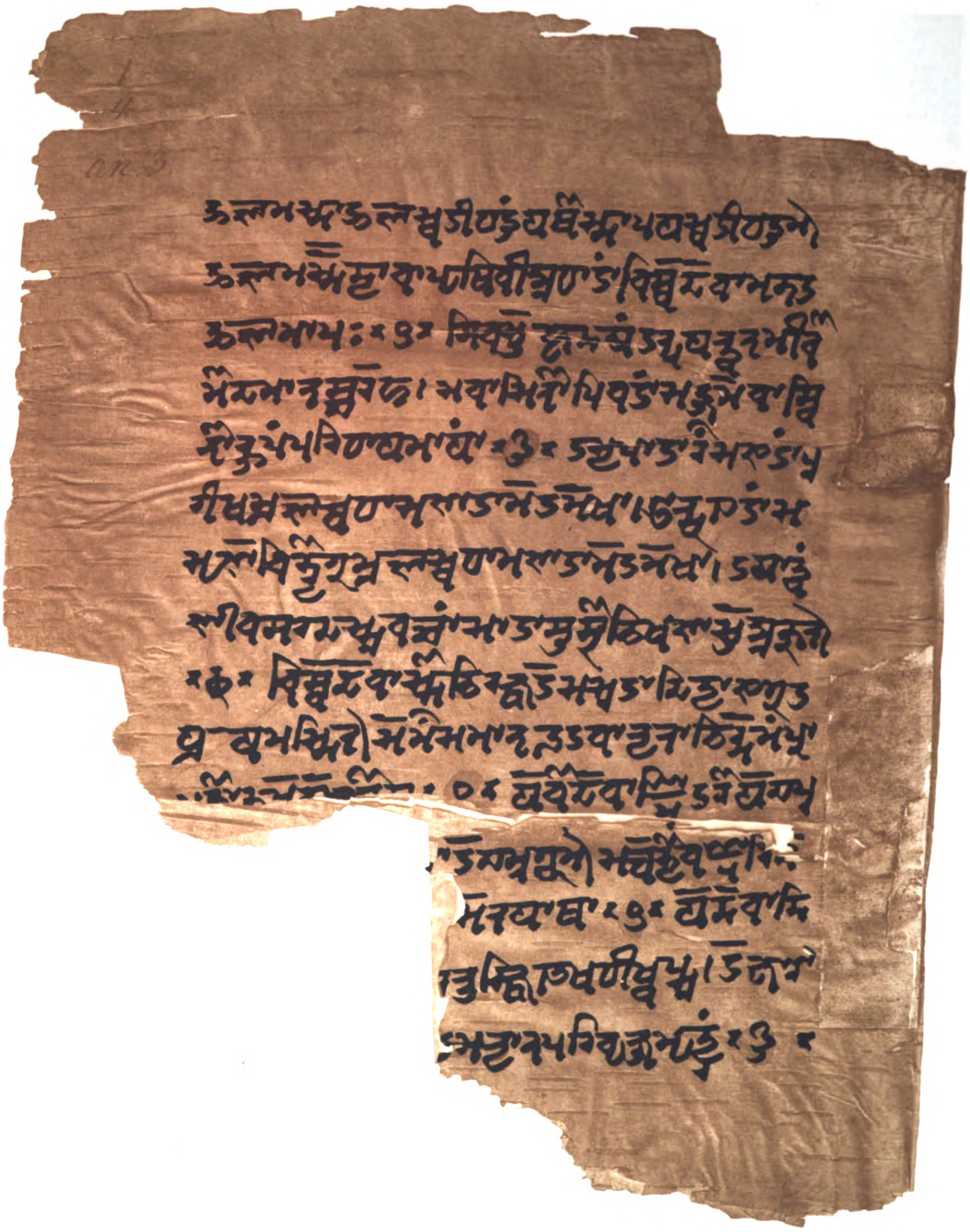
Digitized by Google

Digitized by Google



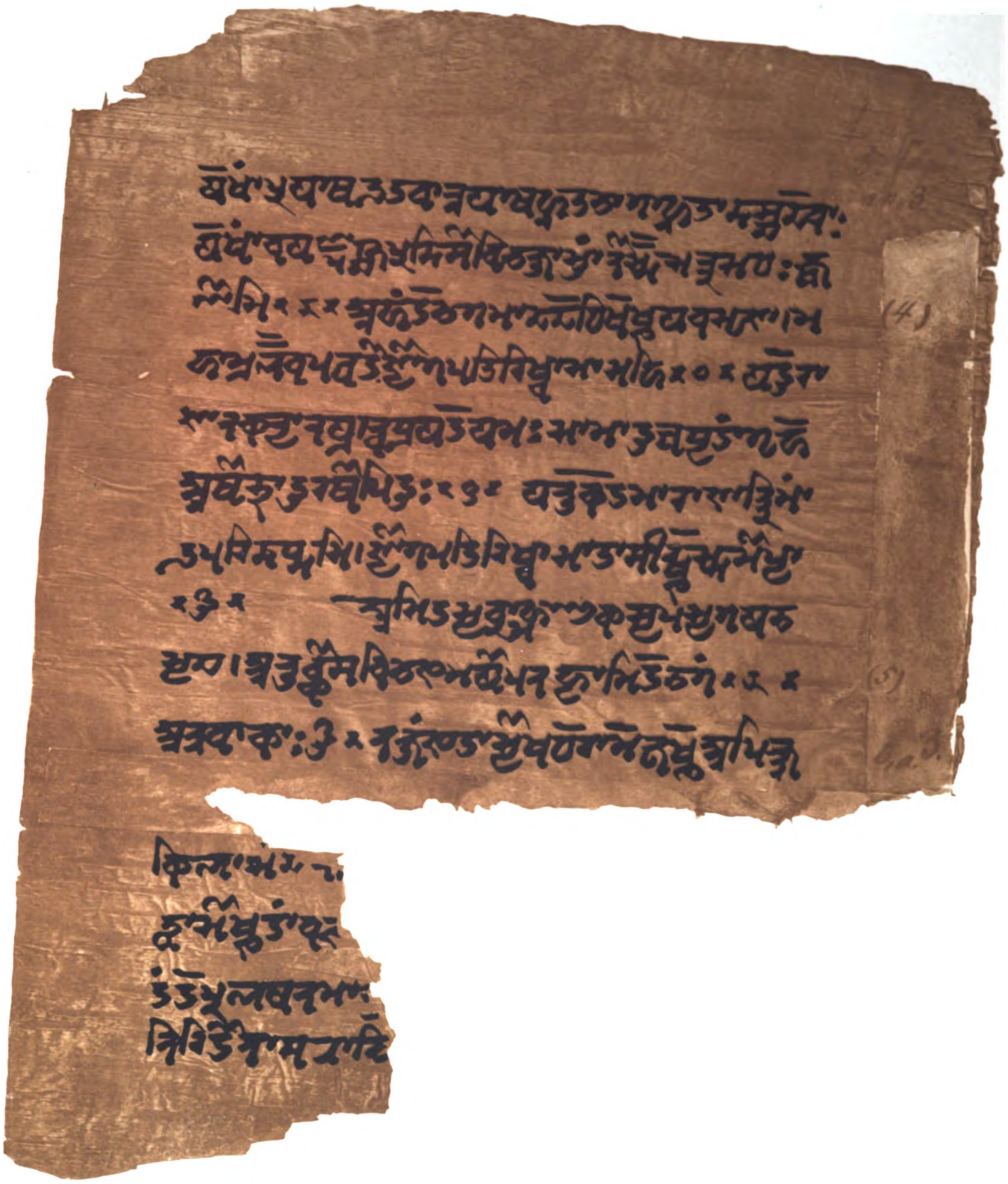
Digitized by Google

Fol. 4b.



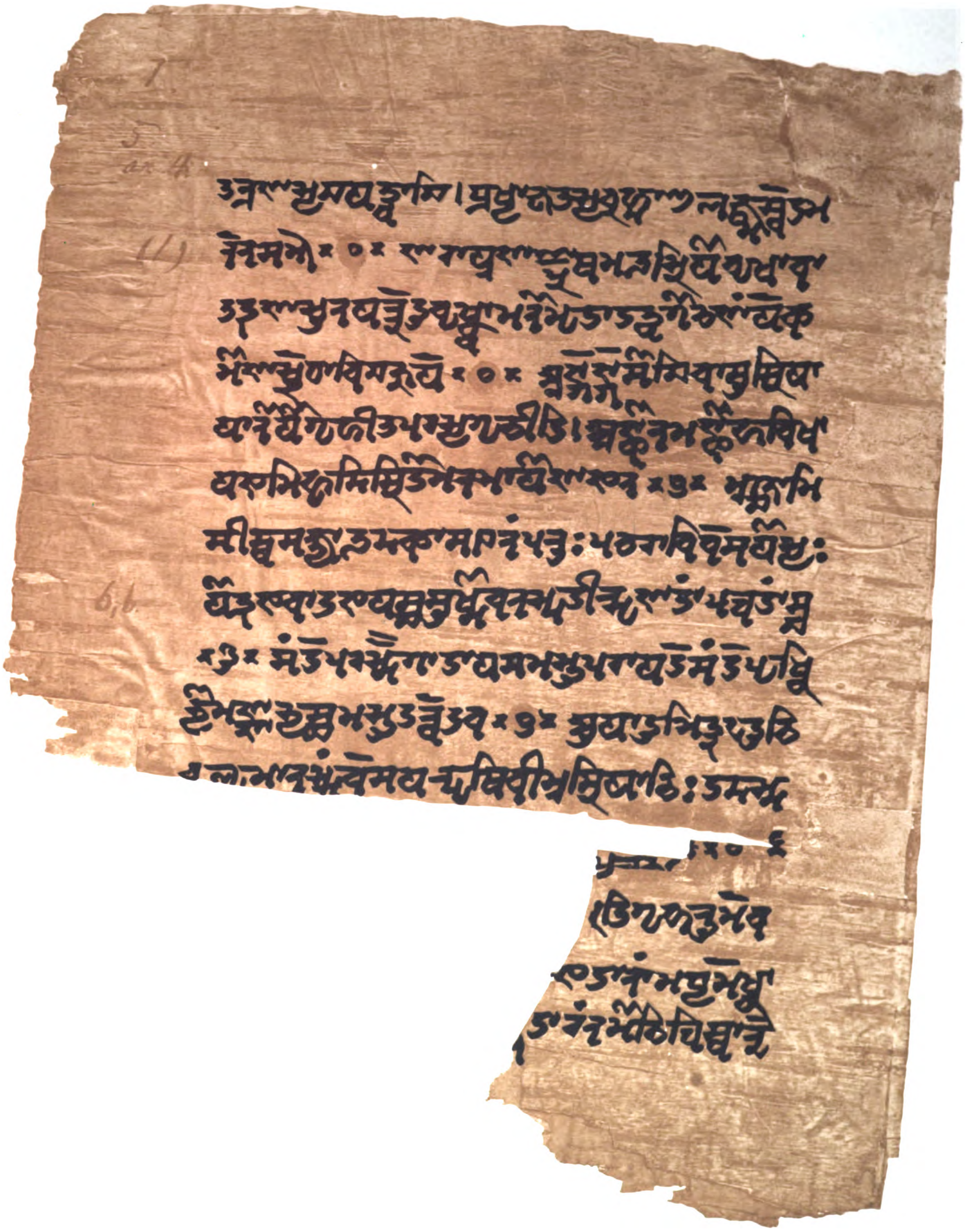
Digitized by Google

Fol. 5a.



Digitized by Google

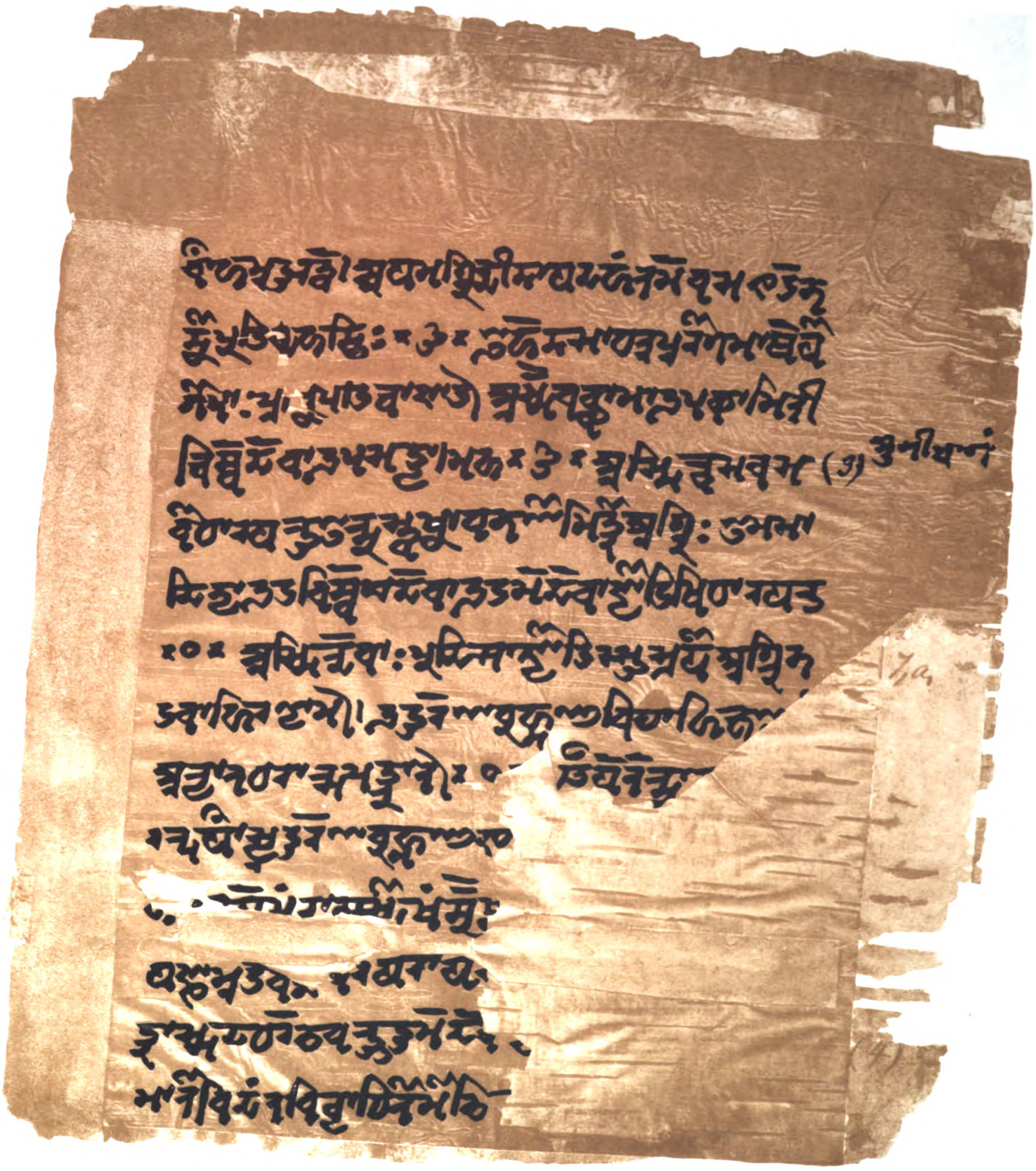
Digitized by Google



8.

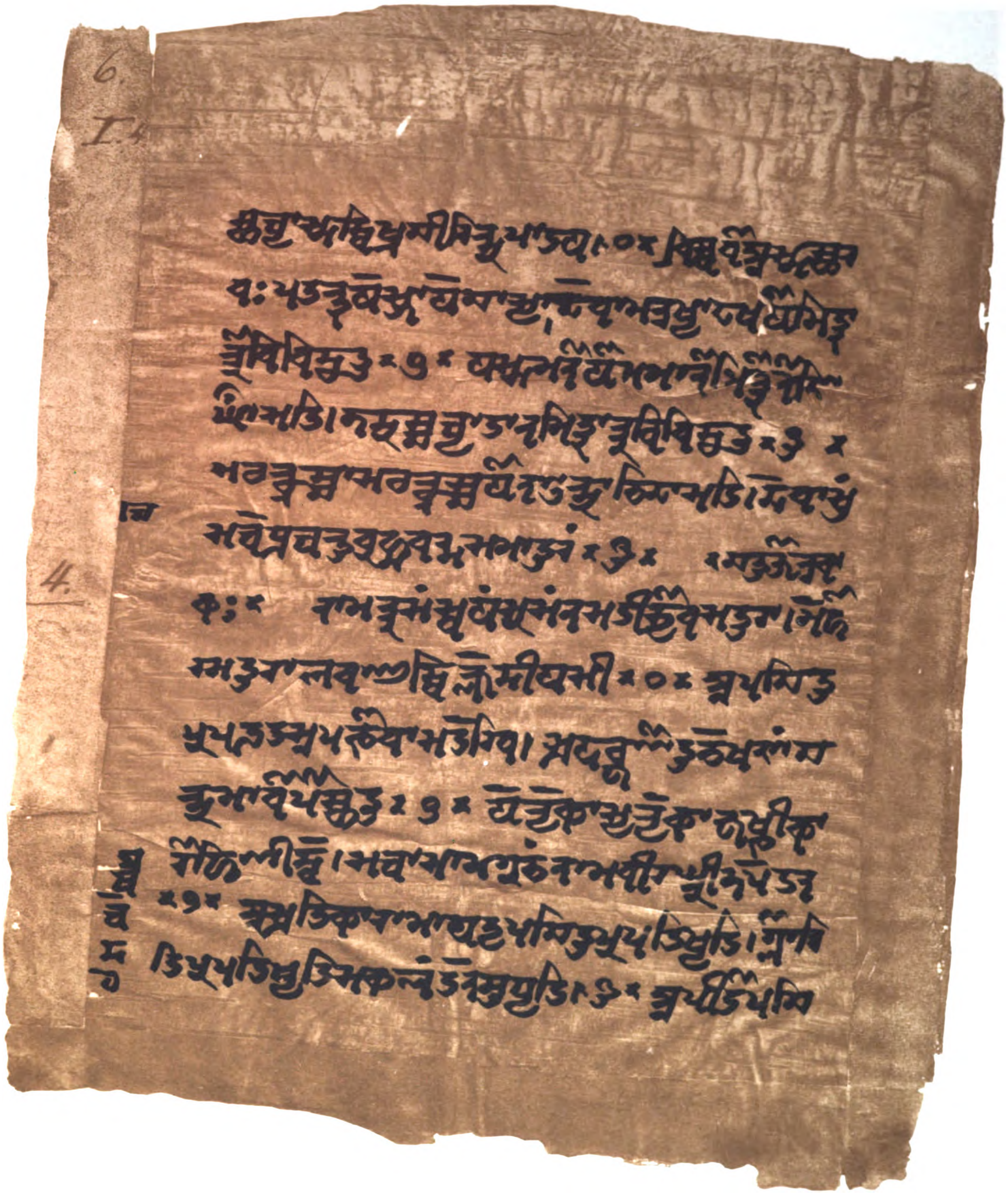
Digitized by Google

Digitized by Google

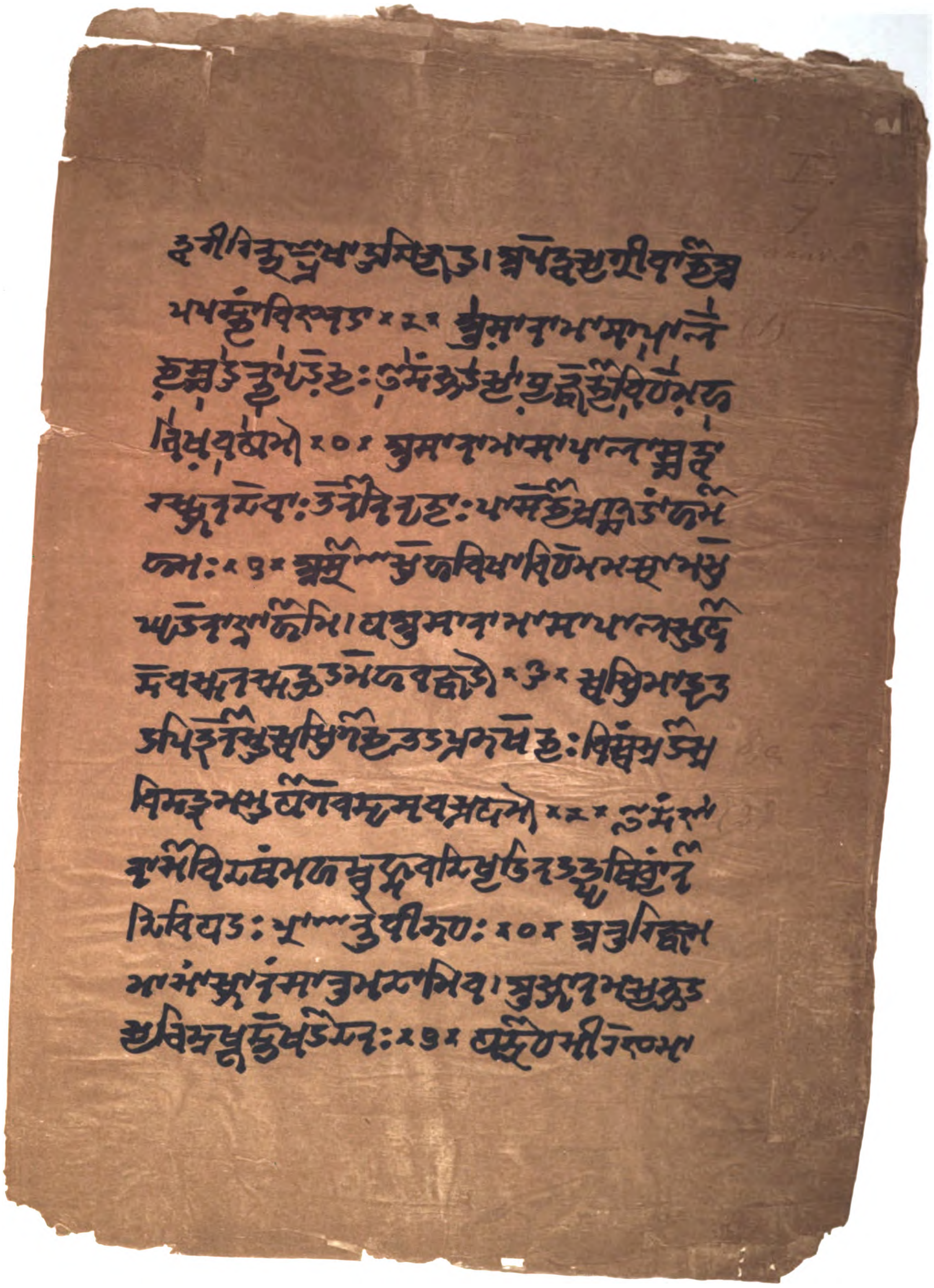


Digitized by Google

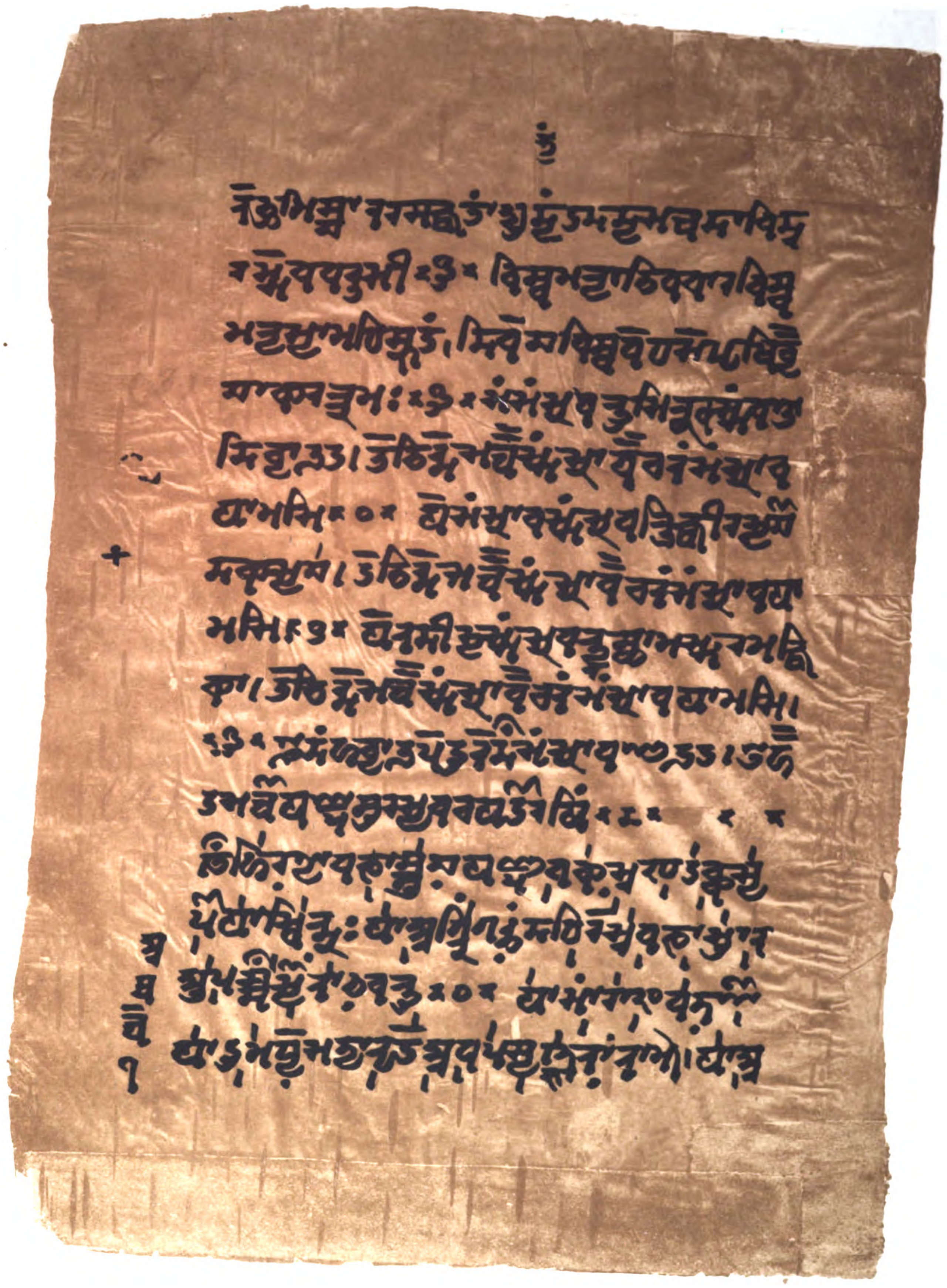
Digitized by Google



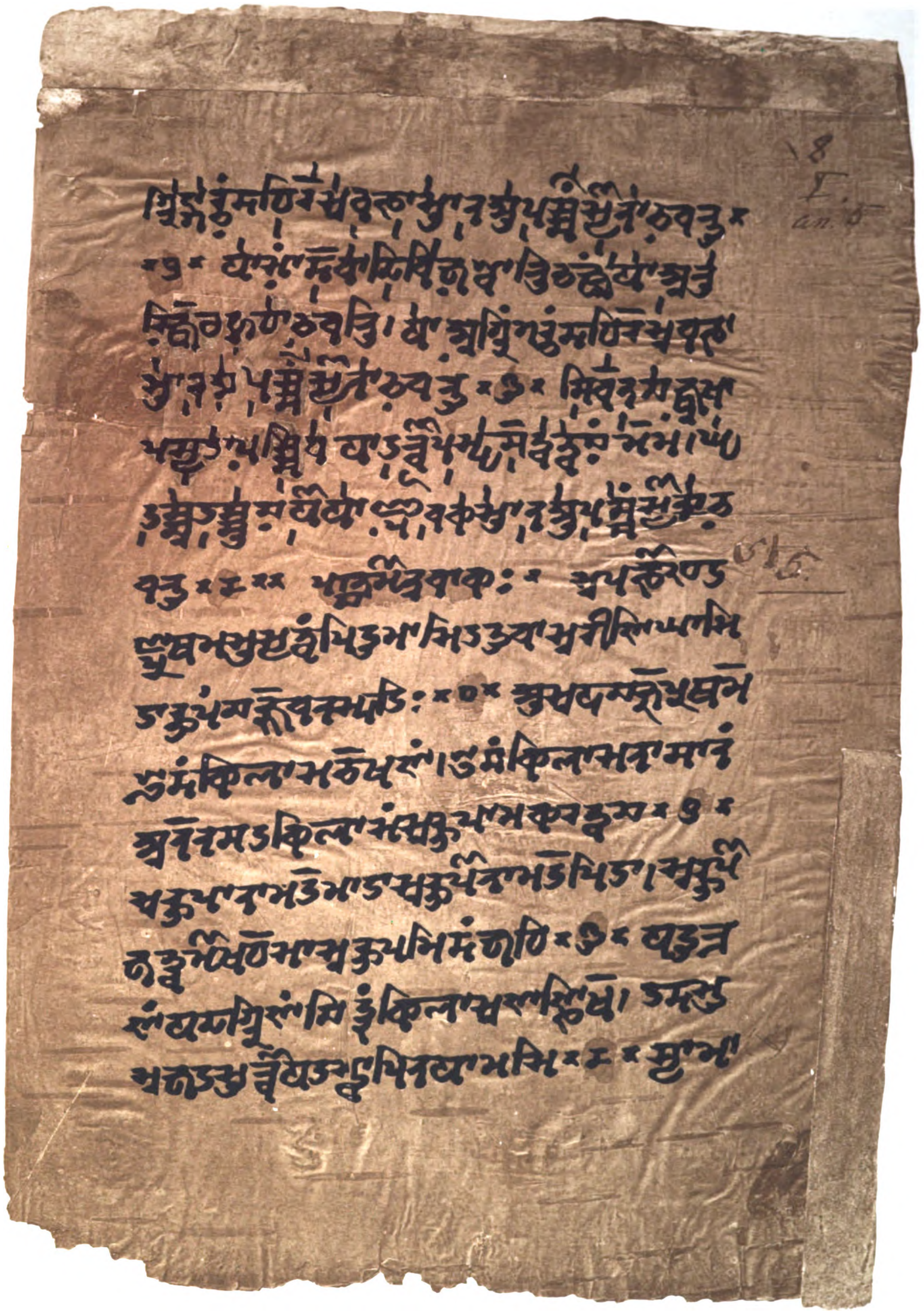
Digitized by Google



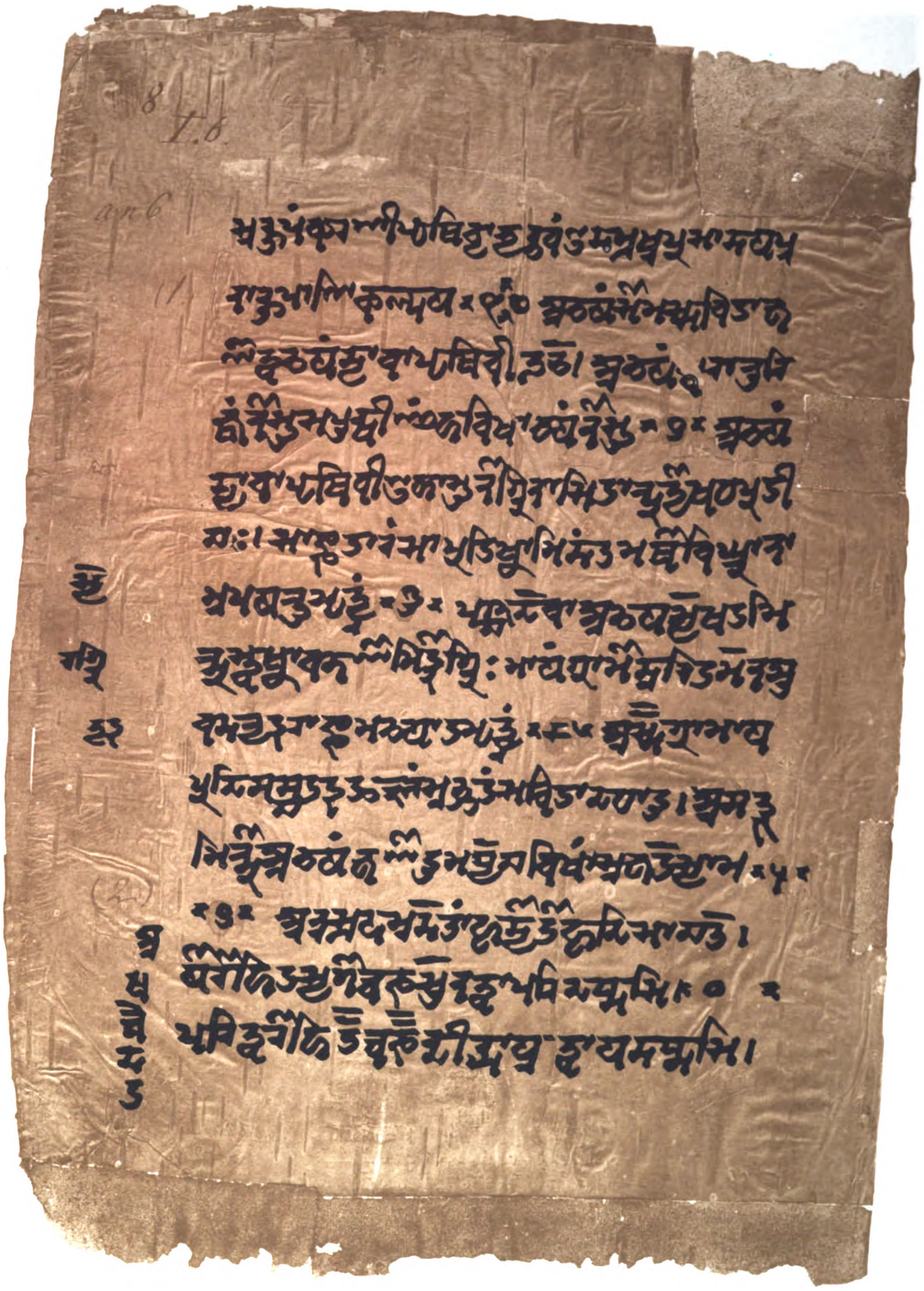
Digitized by Google



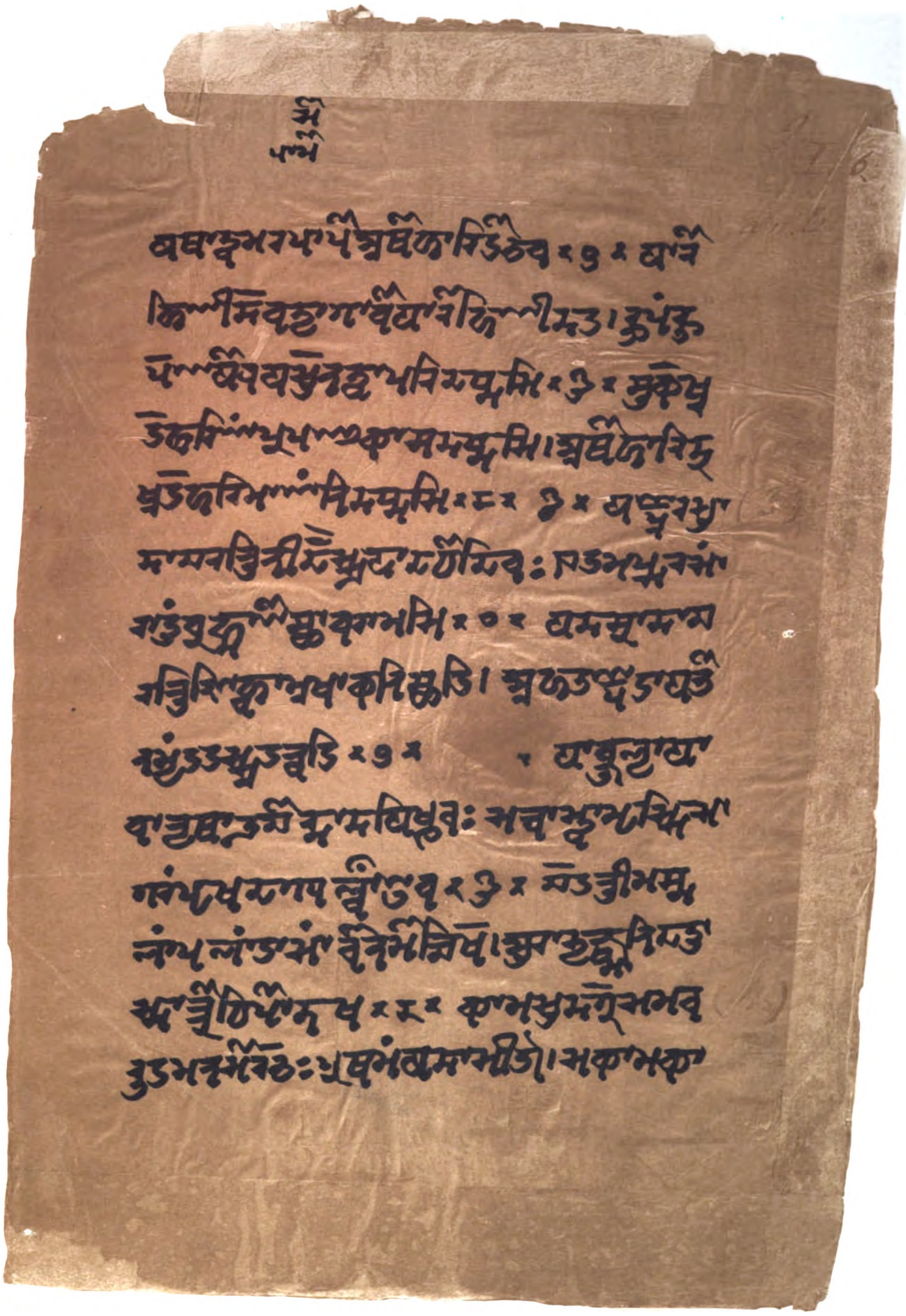
Digitized by Google



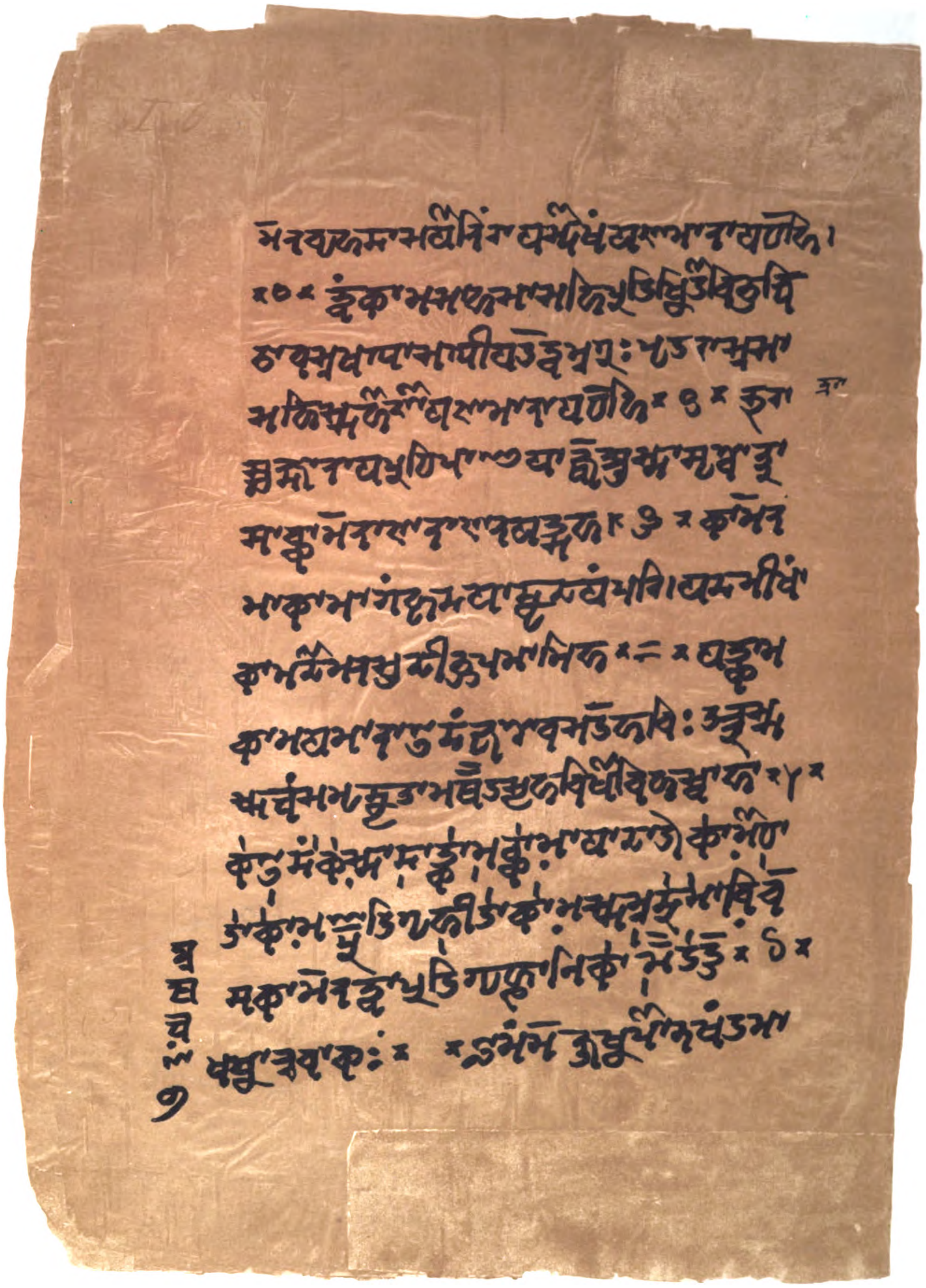
Digitized by Google

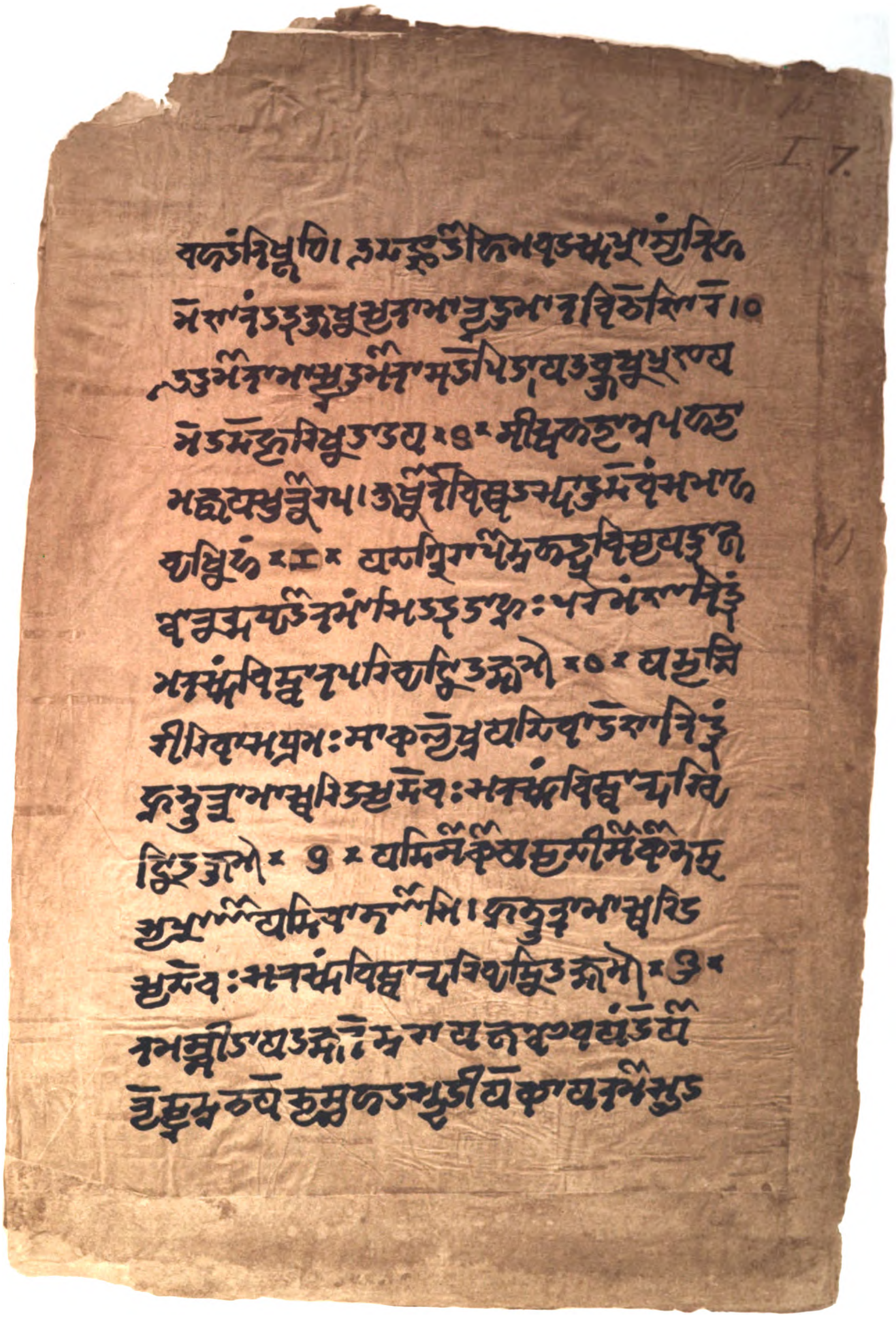


Digitized by Google

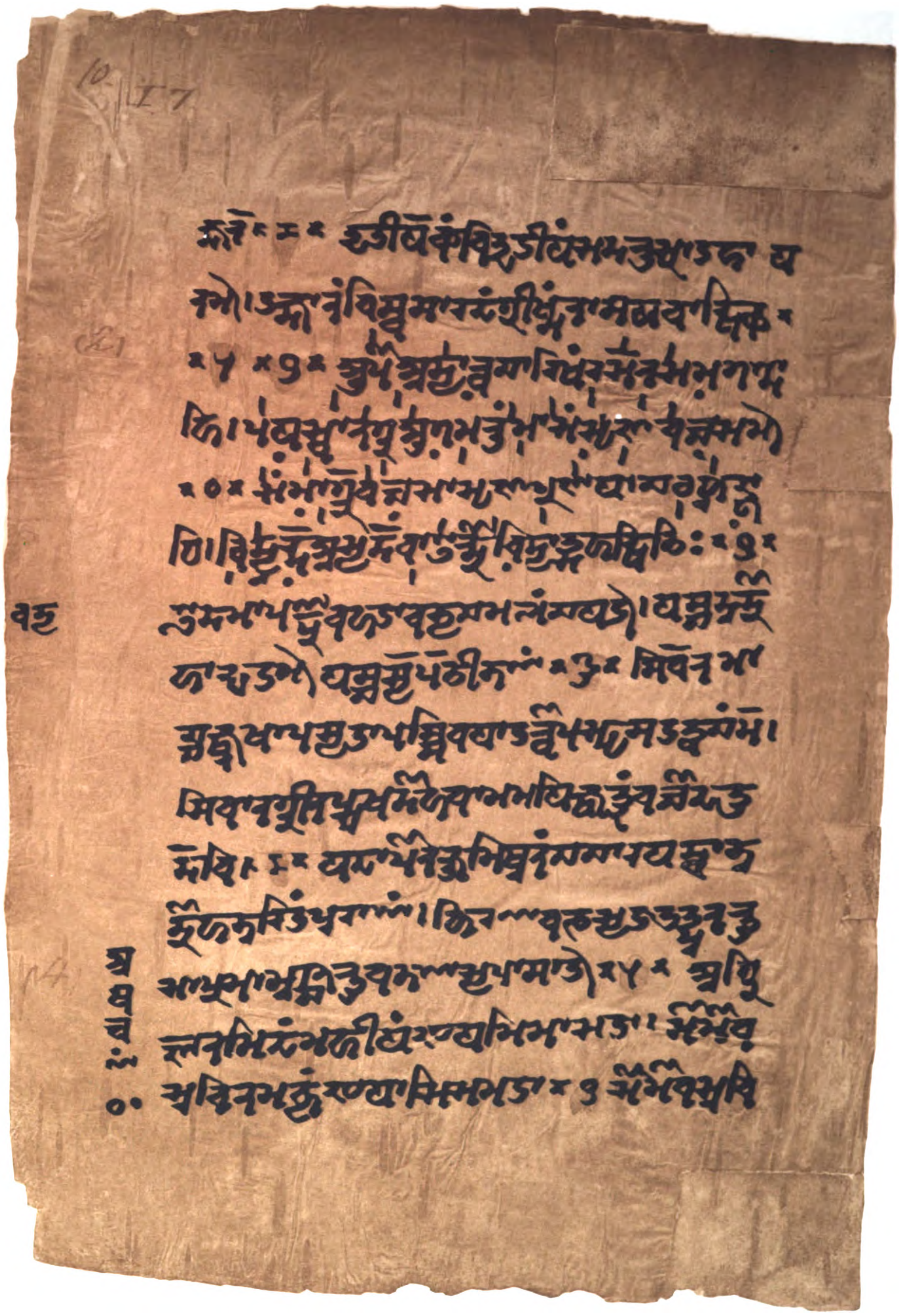


Digitized by Google



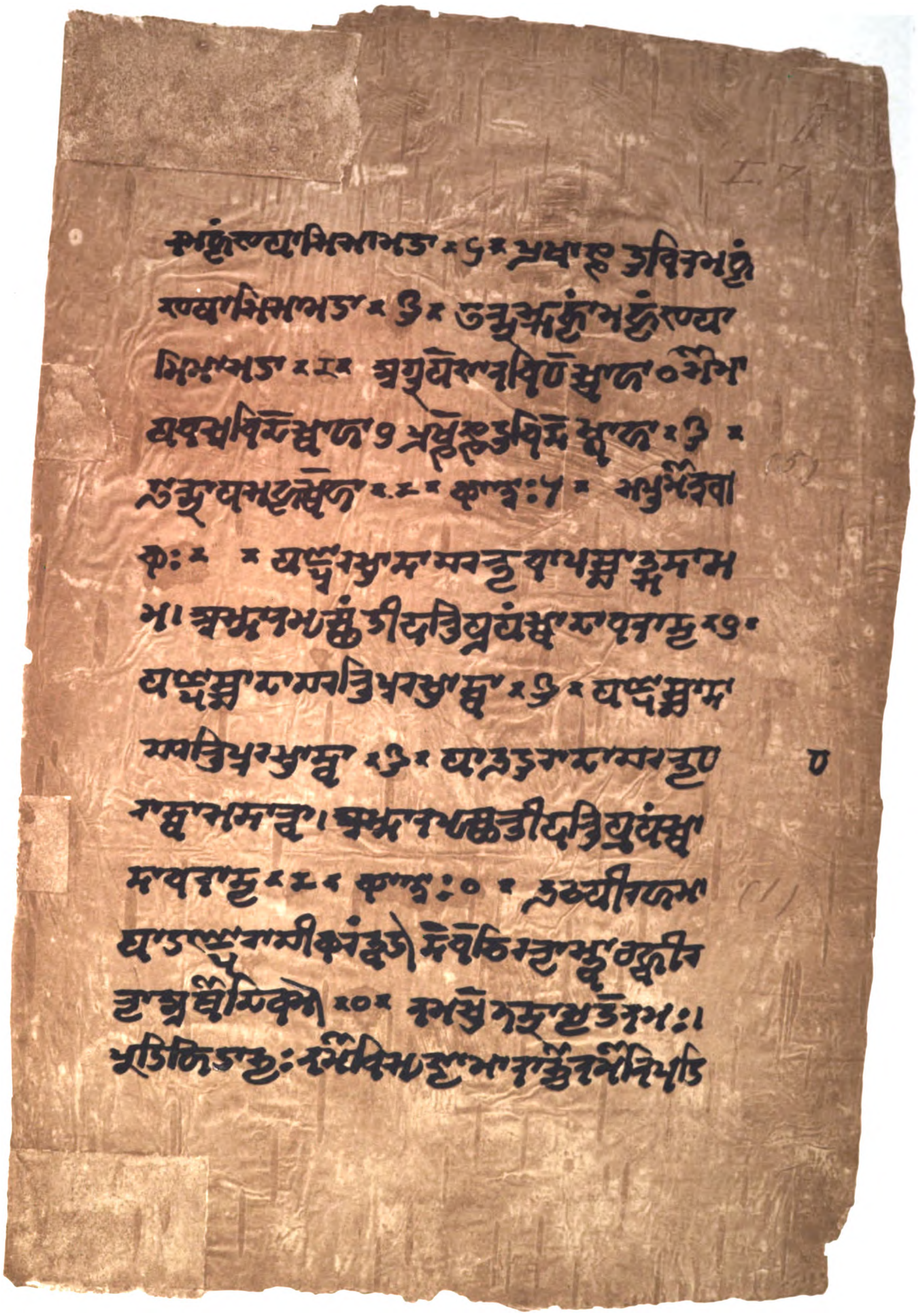


Digitized by Google

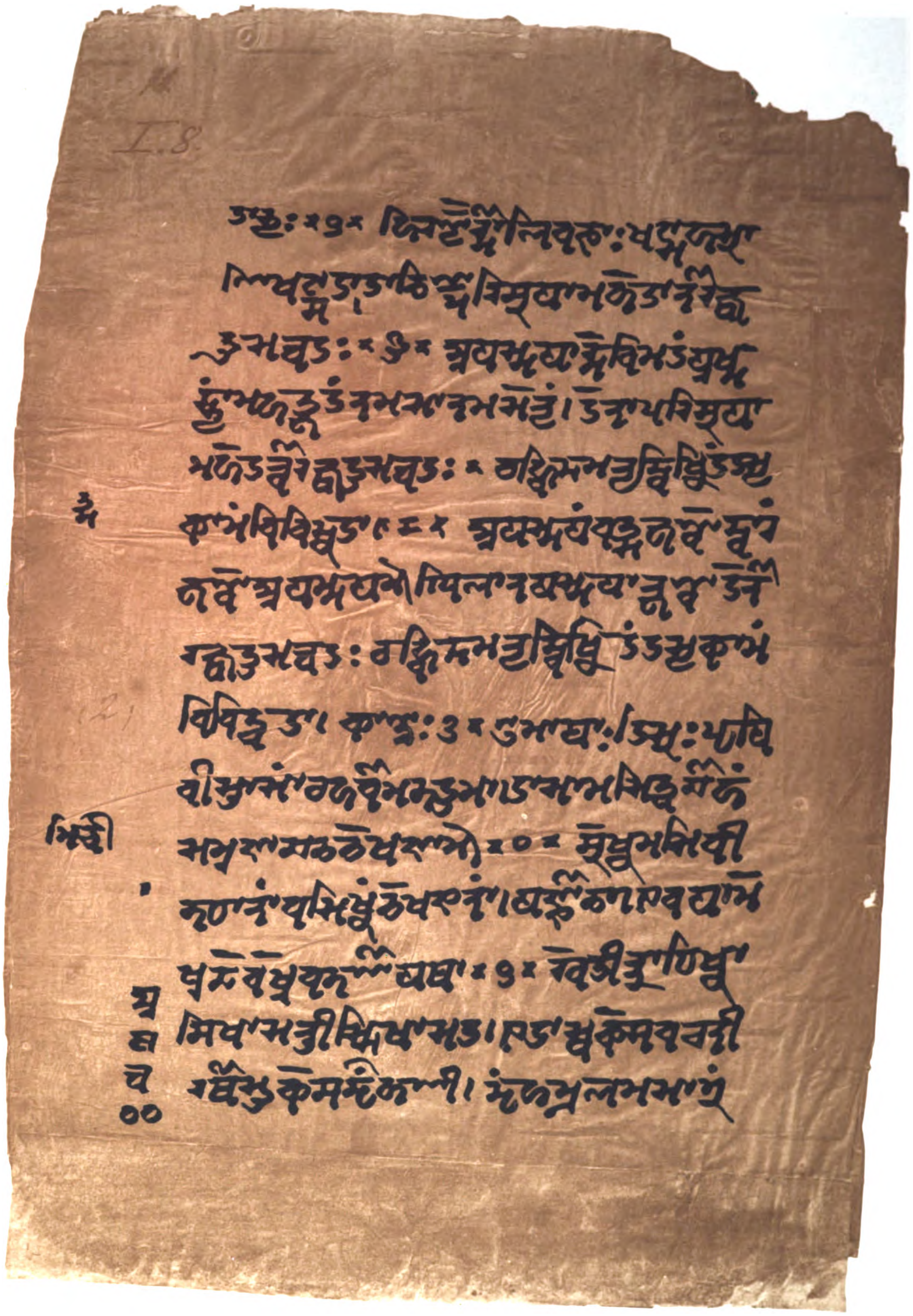


Digitized by Google

Digitized by Google

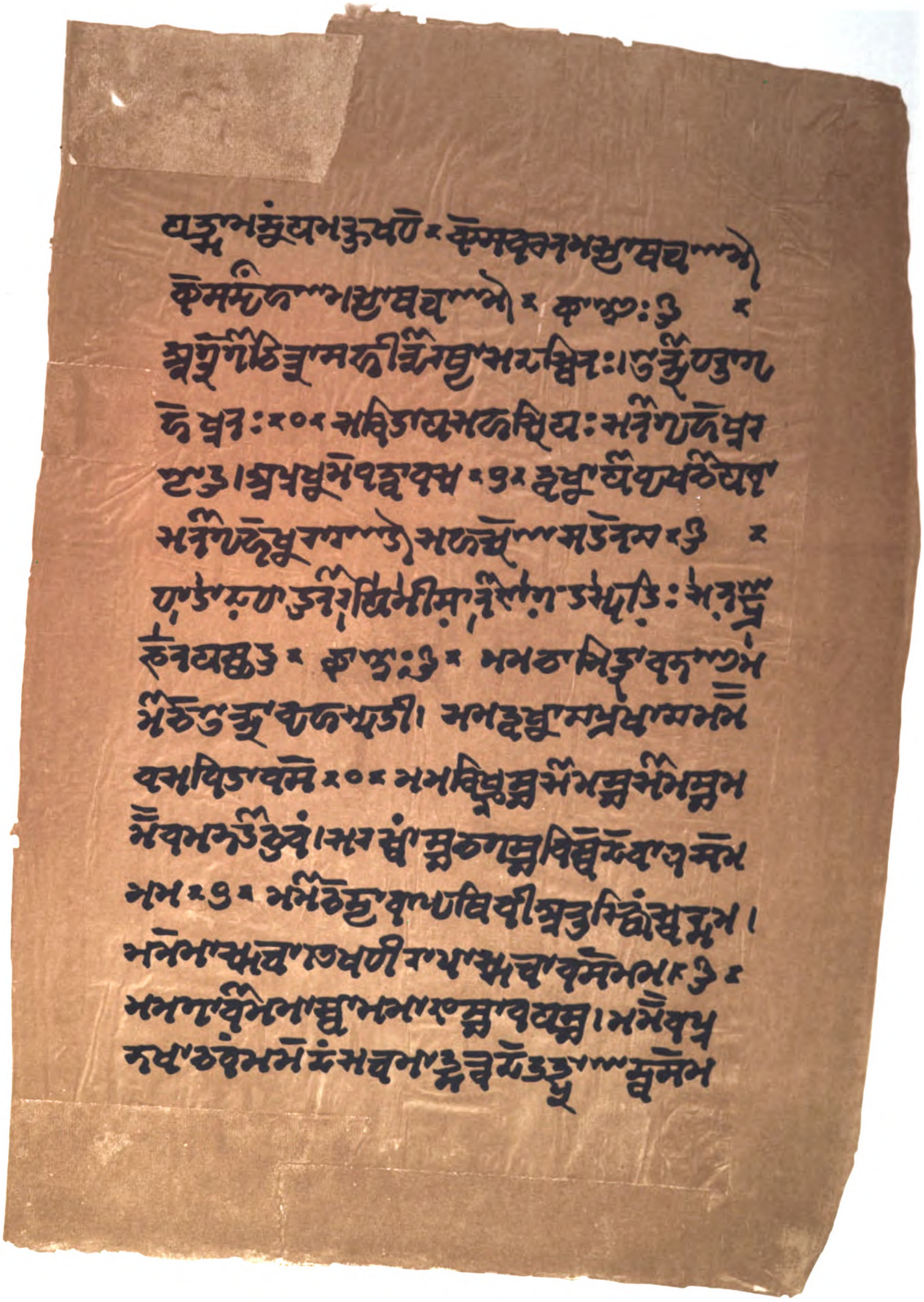


Digitized by Google



Digitized by Google

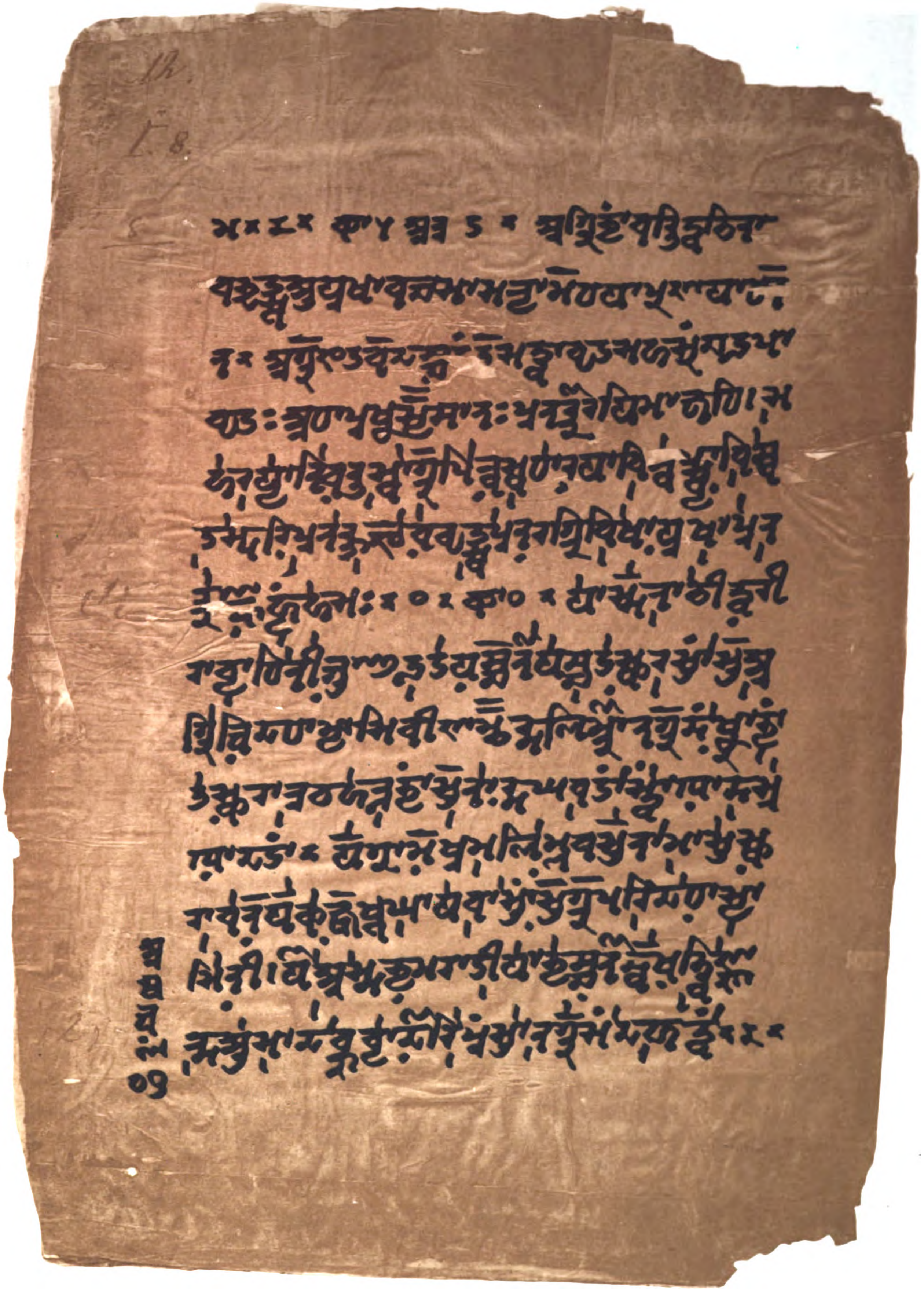
Digitized by Google

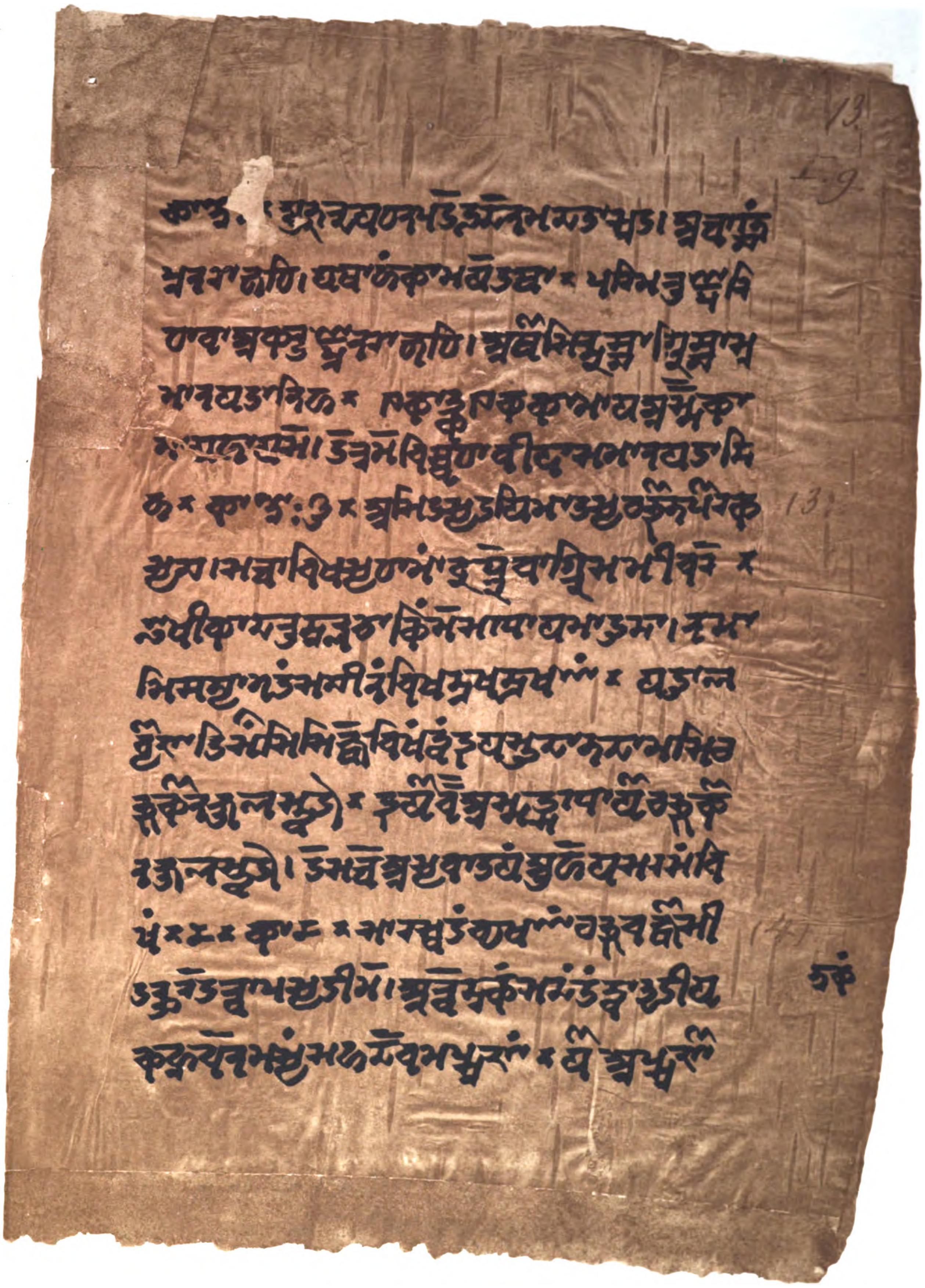


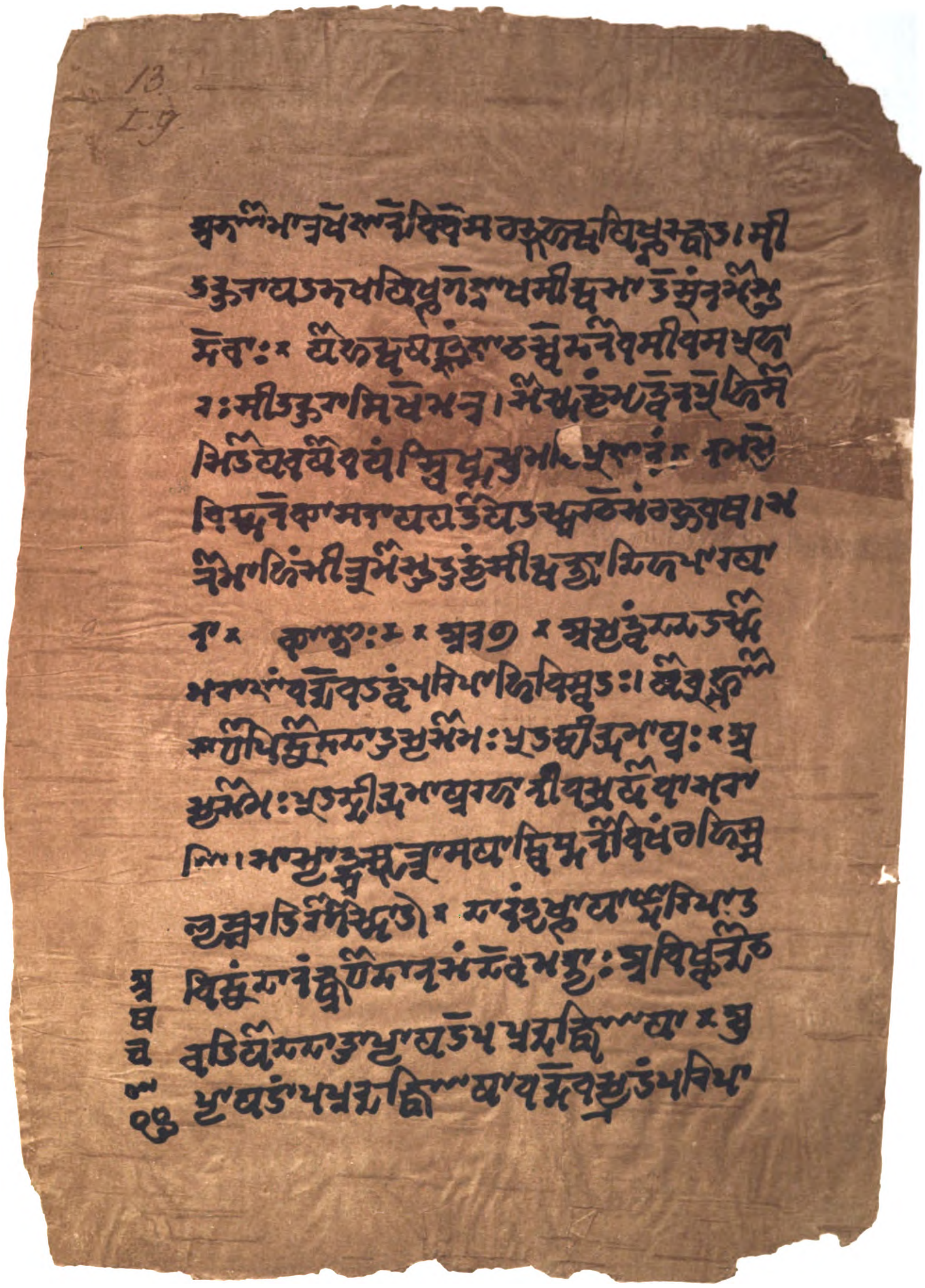
Digitized by Google

Digitized by Google

Fol. 12b.

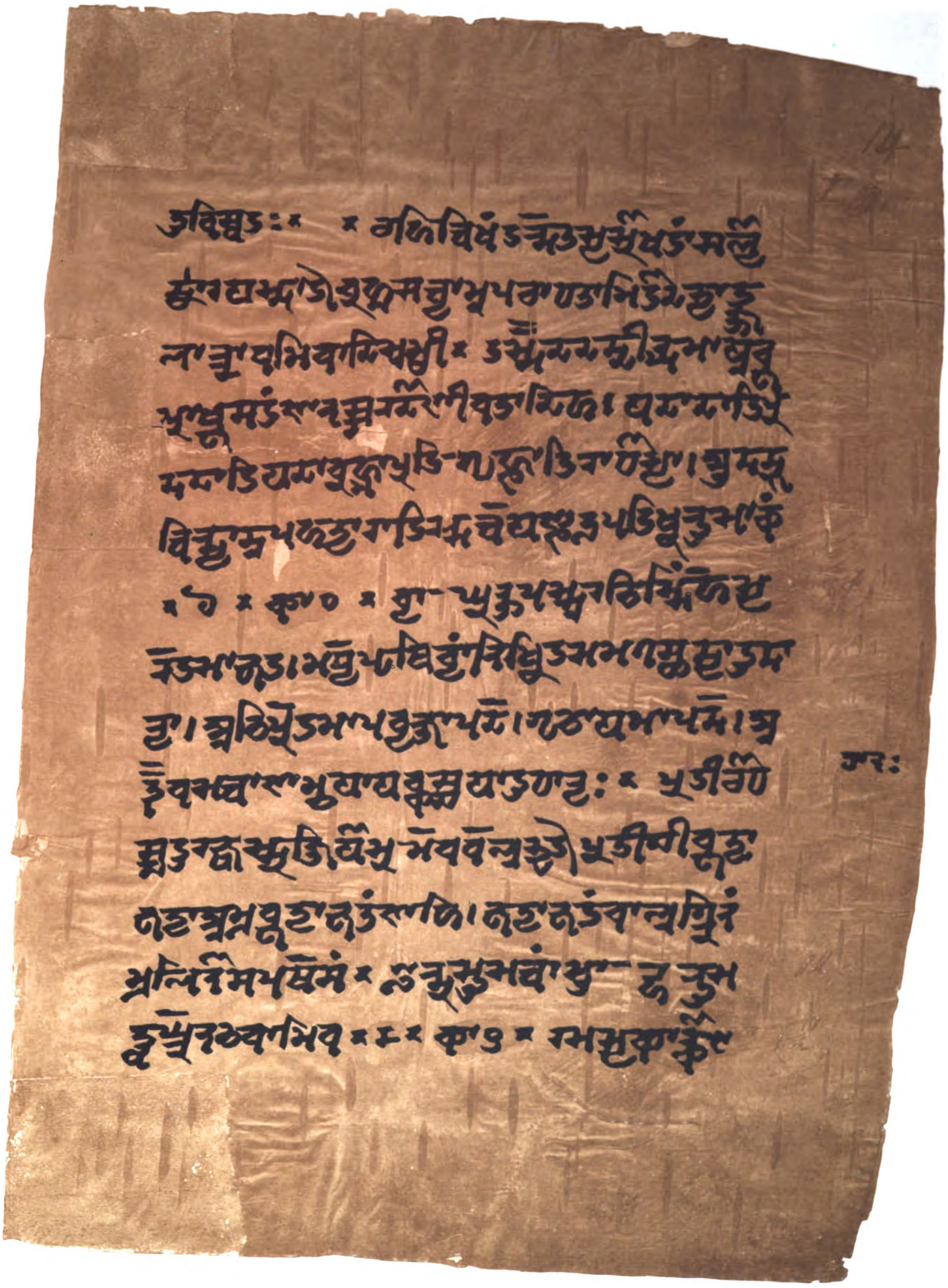




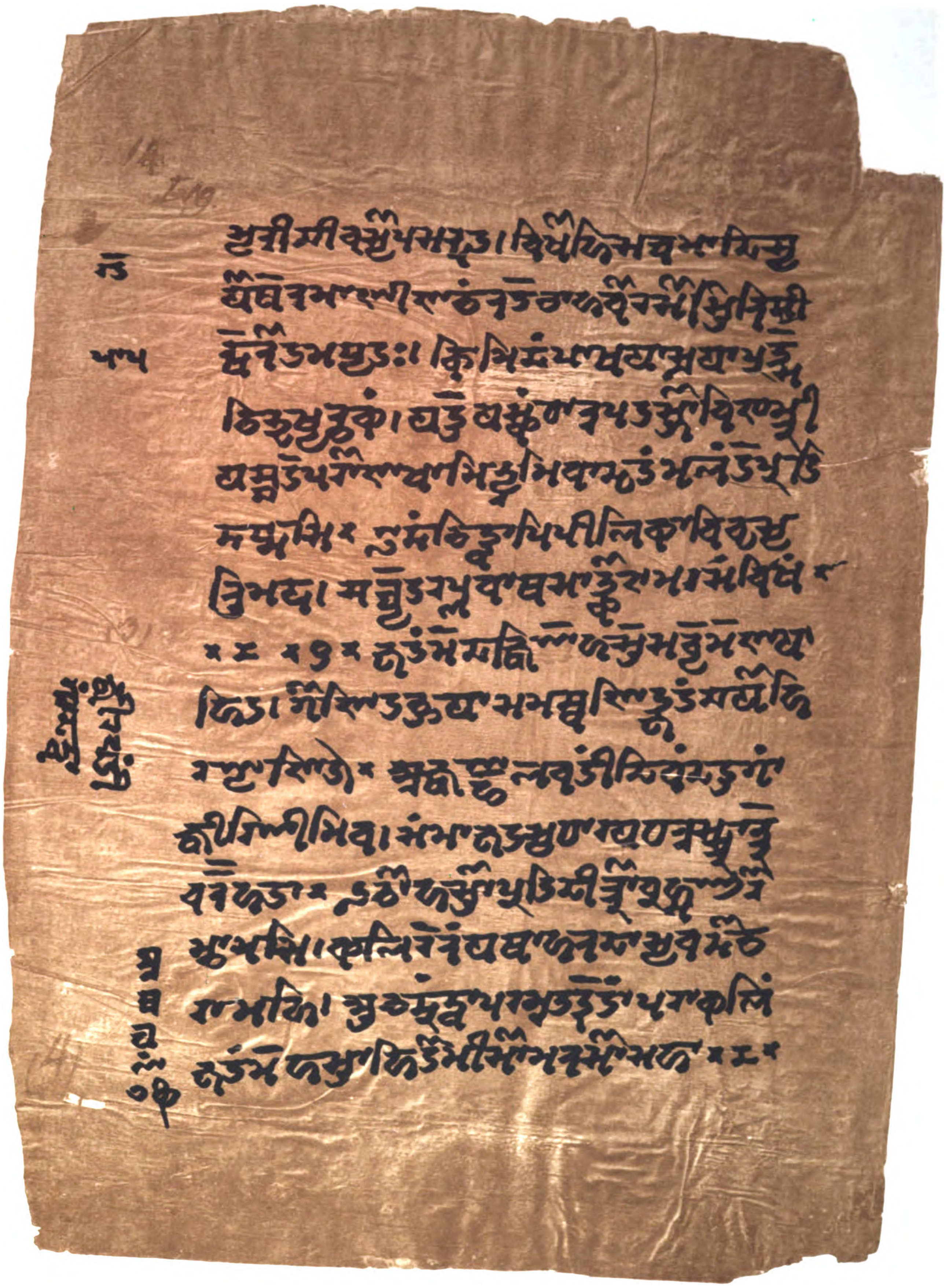


Digitized by Google

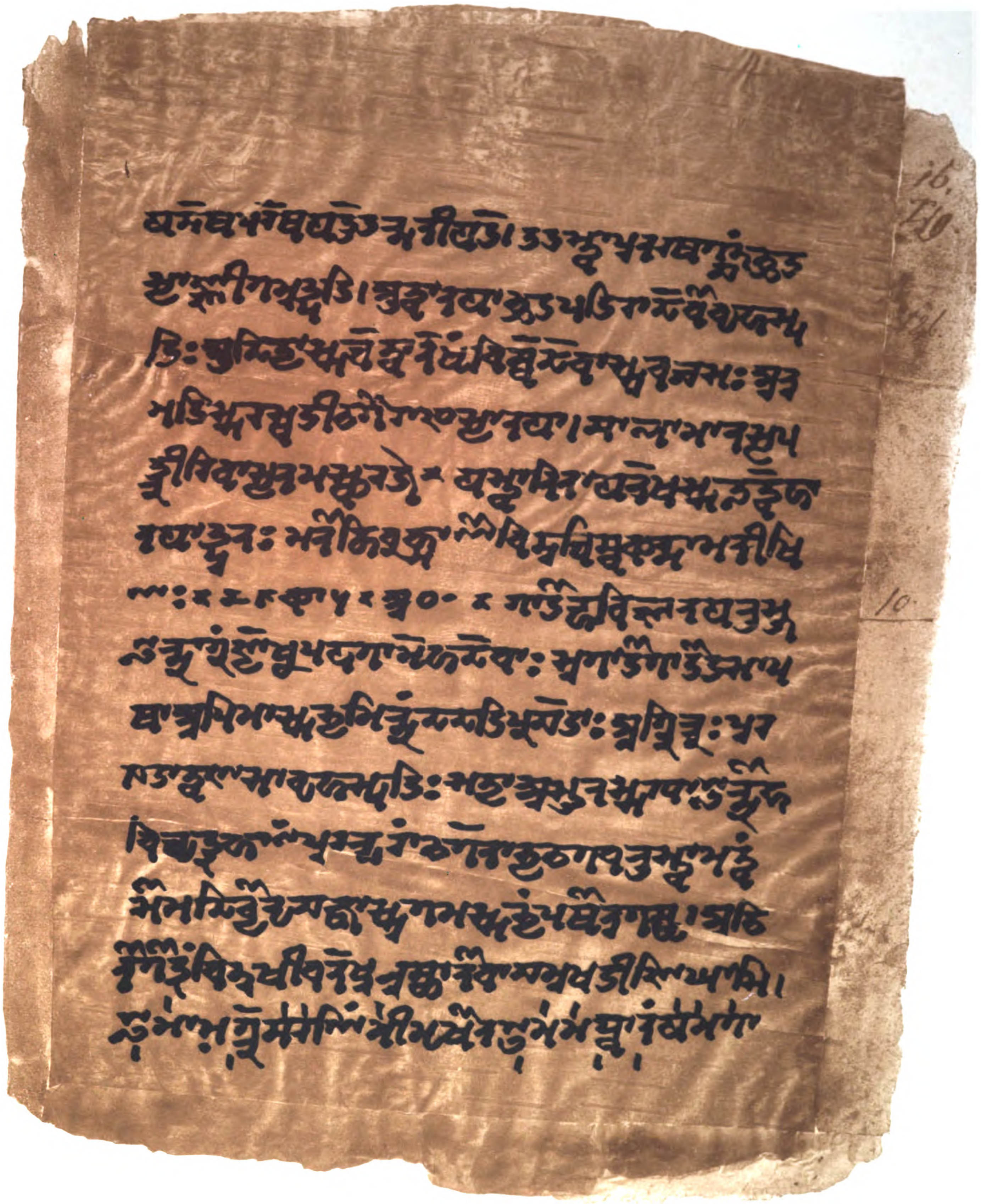
Digitized by Google



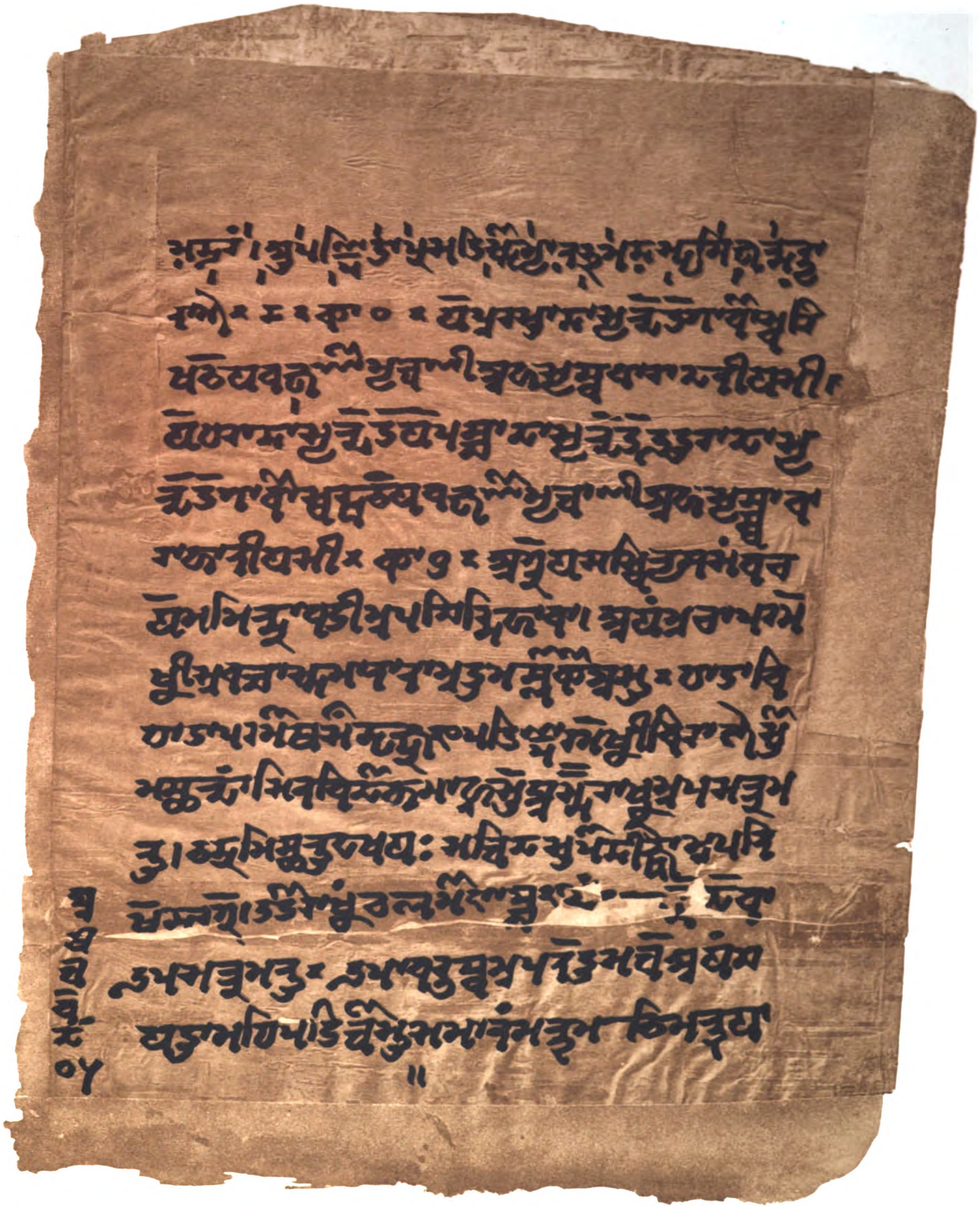
Digitized by Google



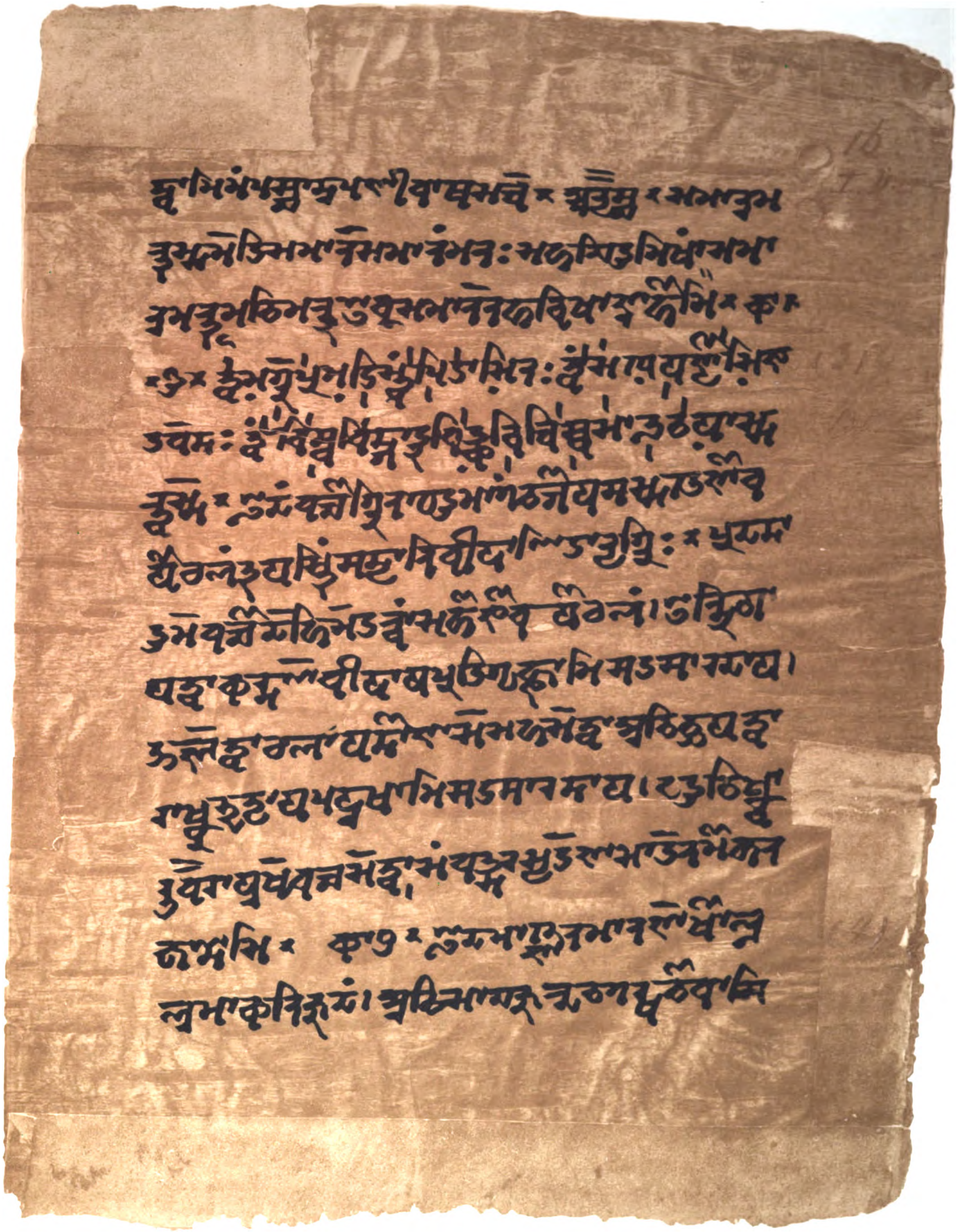
Digitized by Google



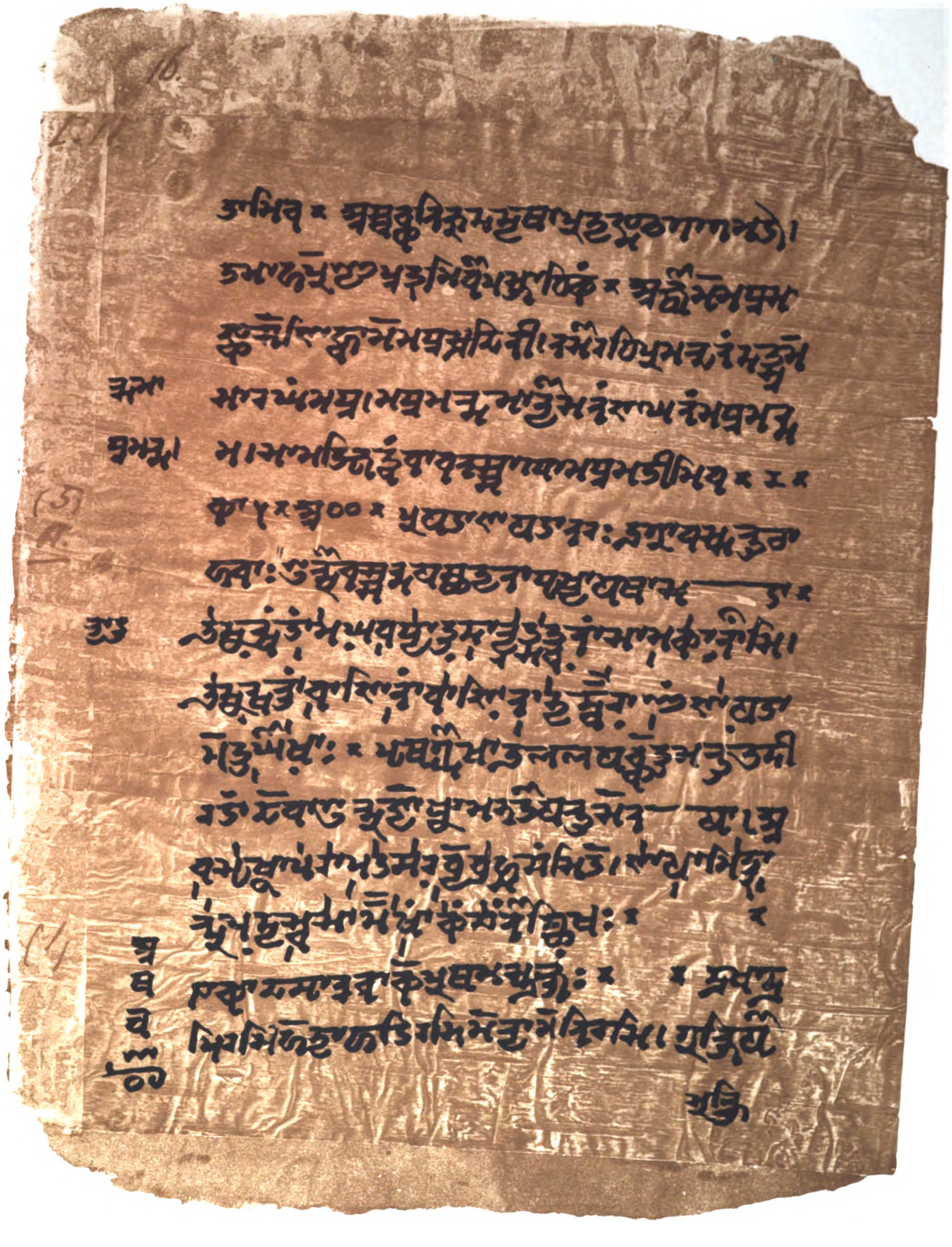
Fol. 15b.



Digitized by Google

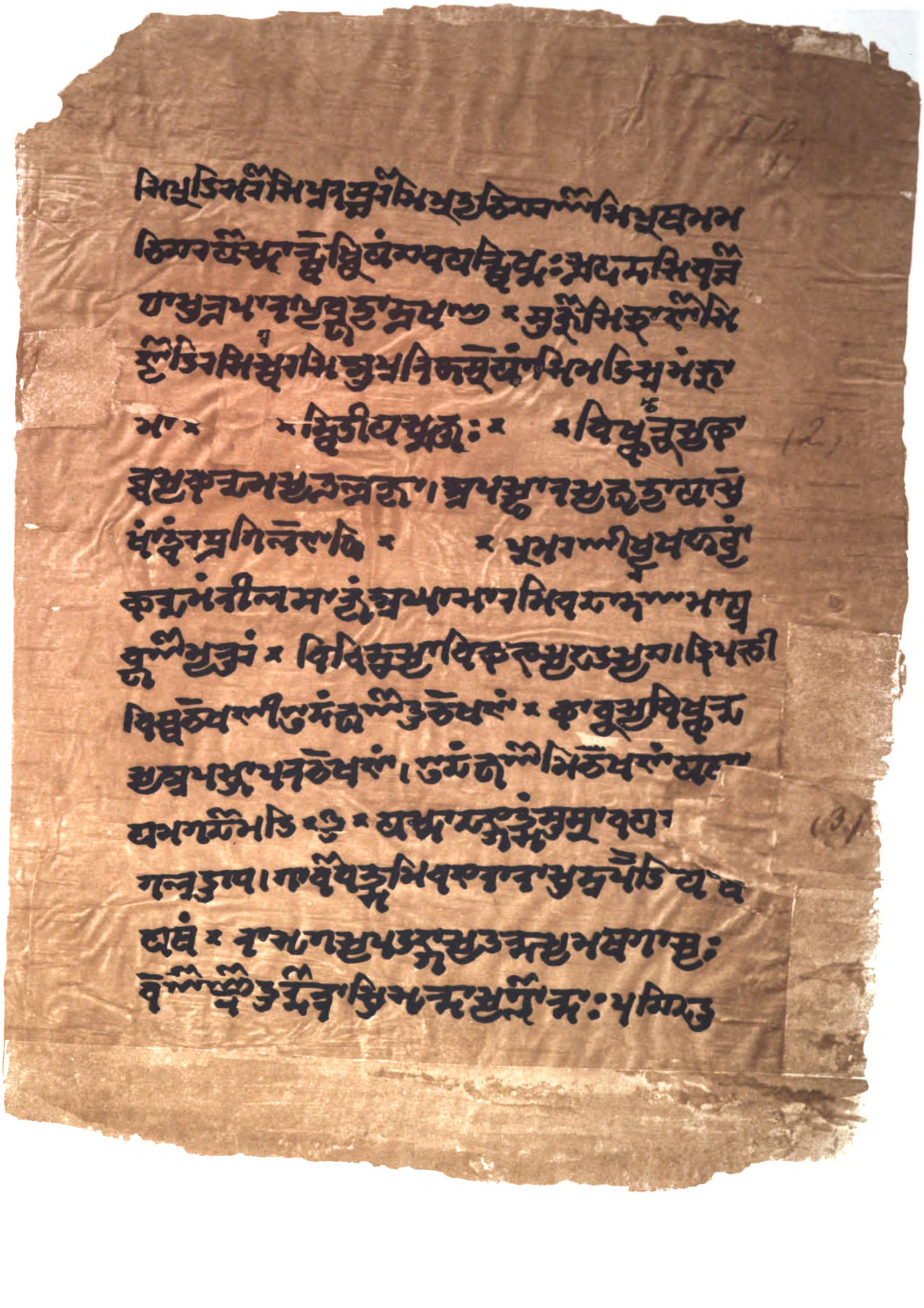


Digitized by Google



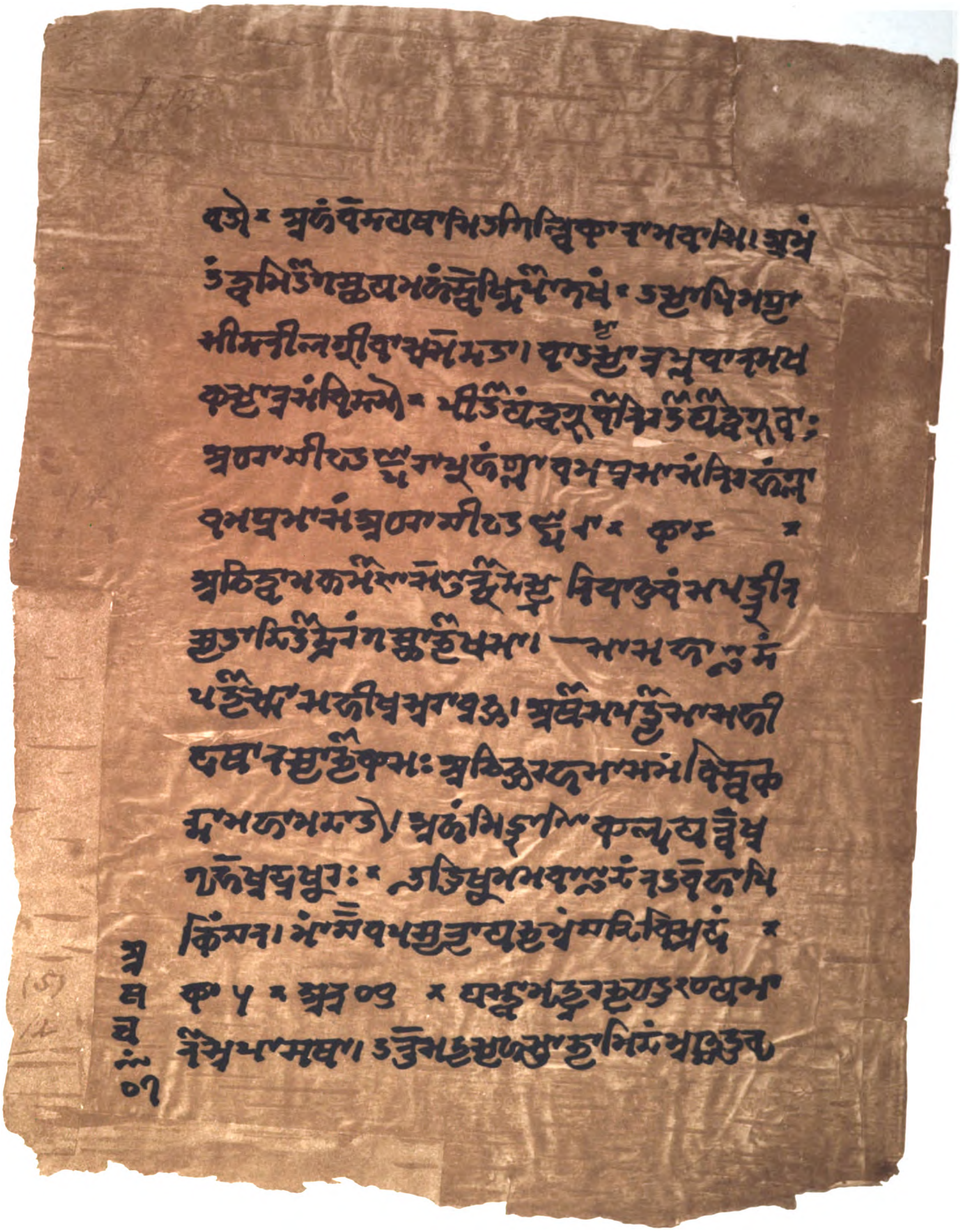
Digitized by Google

Digitized by Google



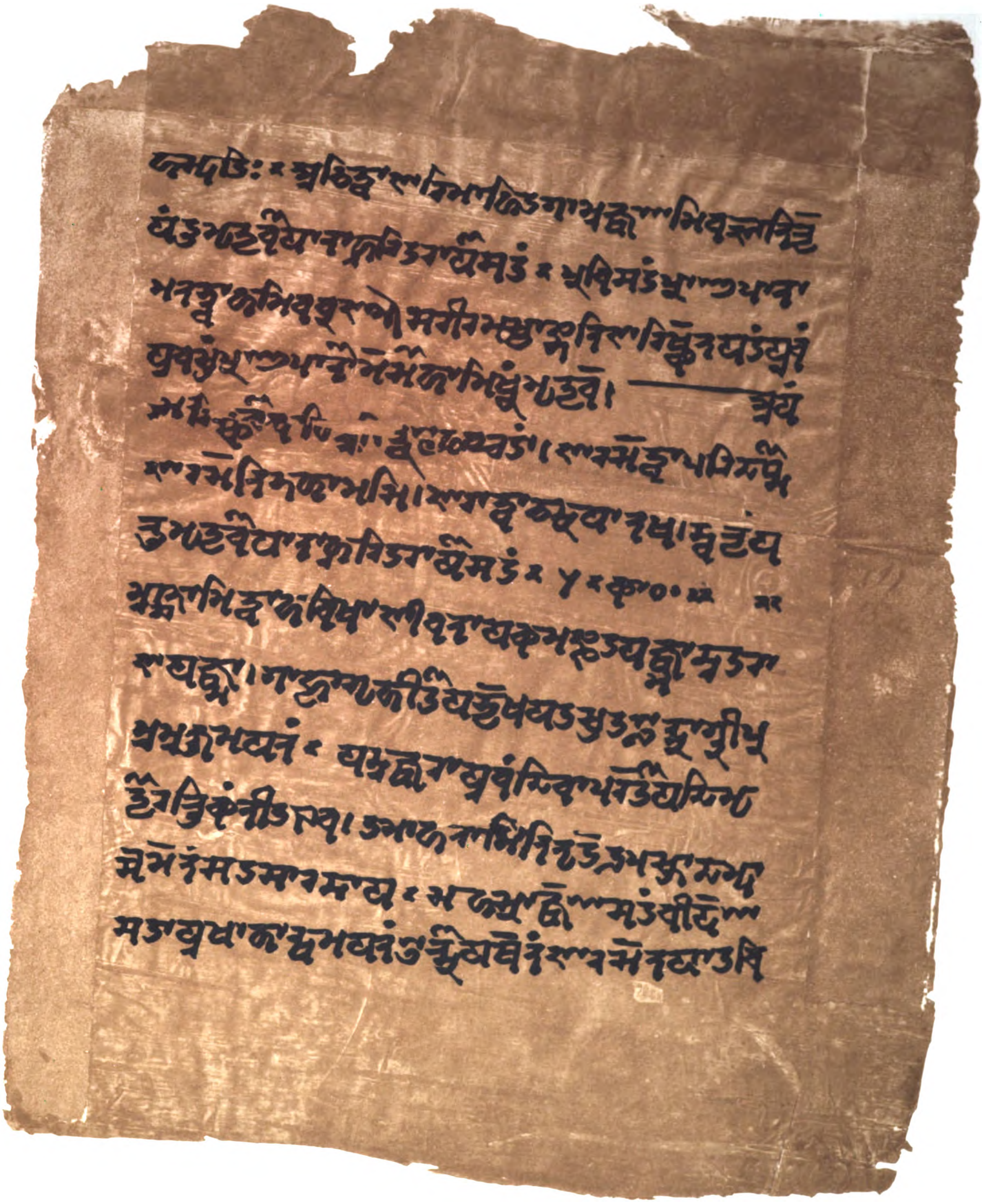
Digitized by Google

Digitized by Google

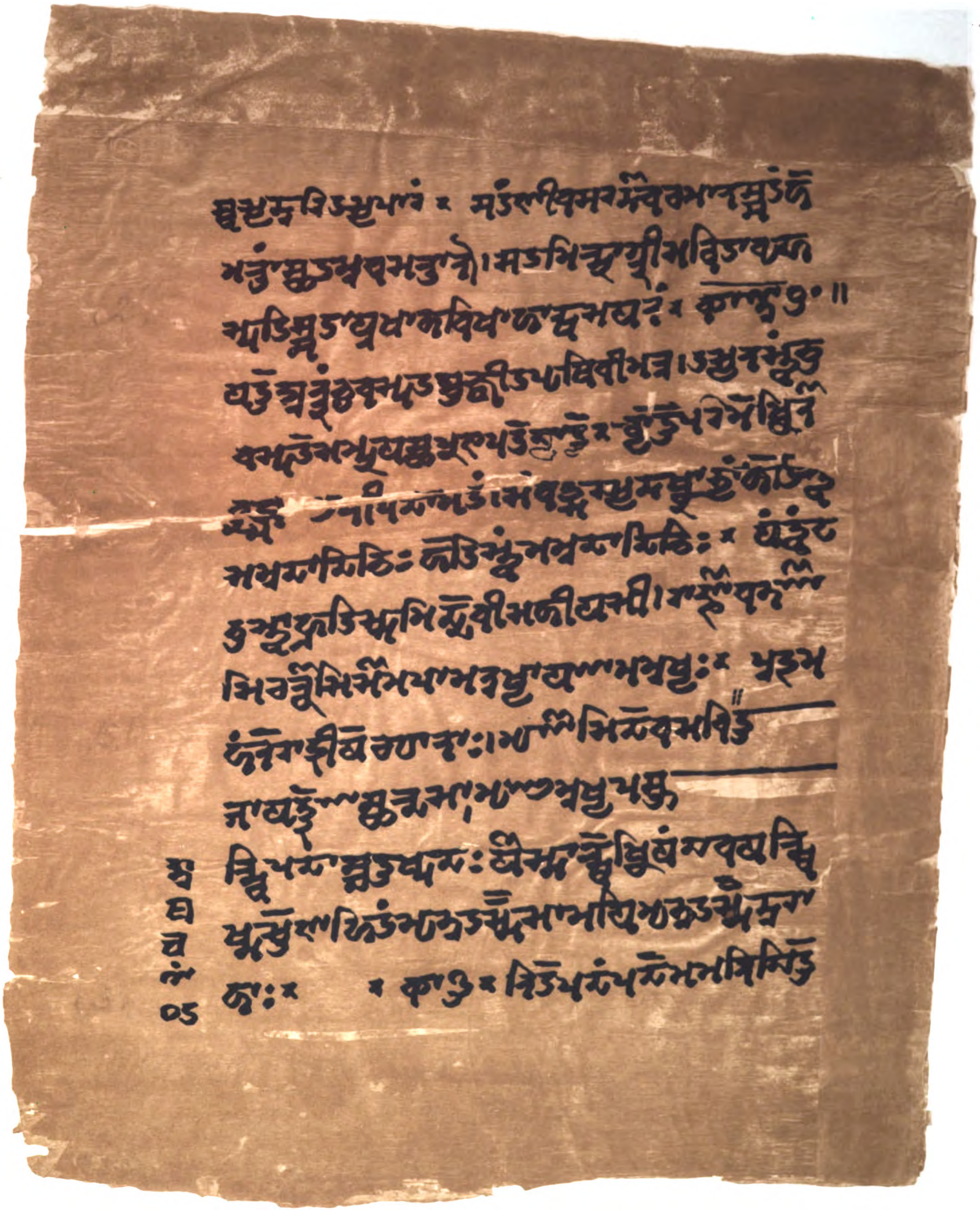


Digitized by Google

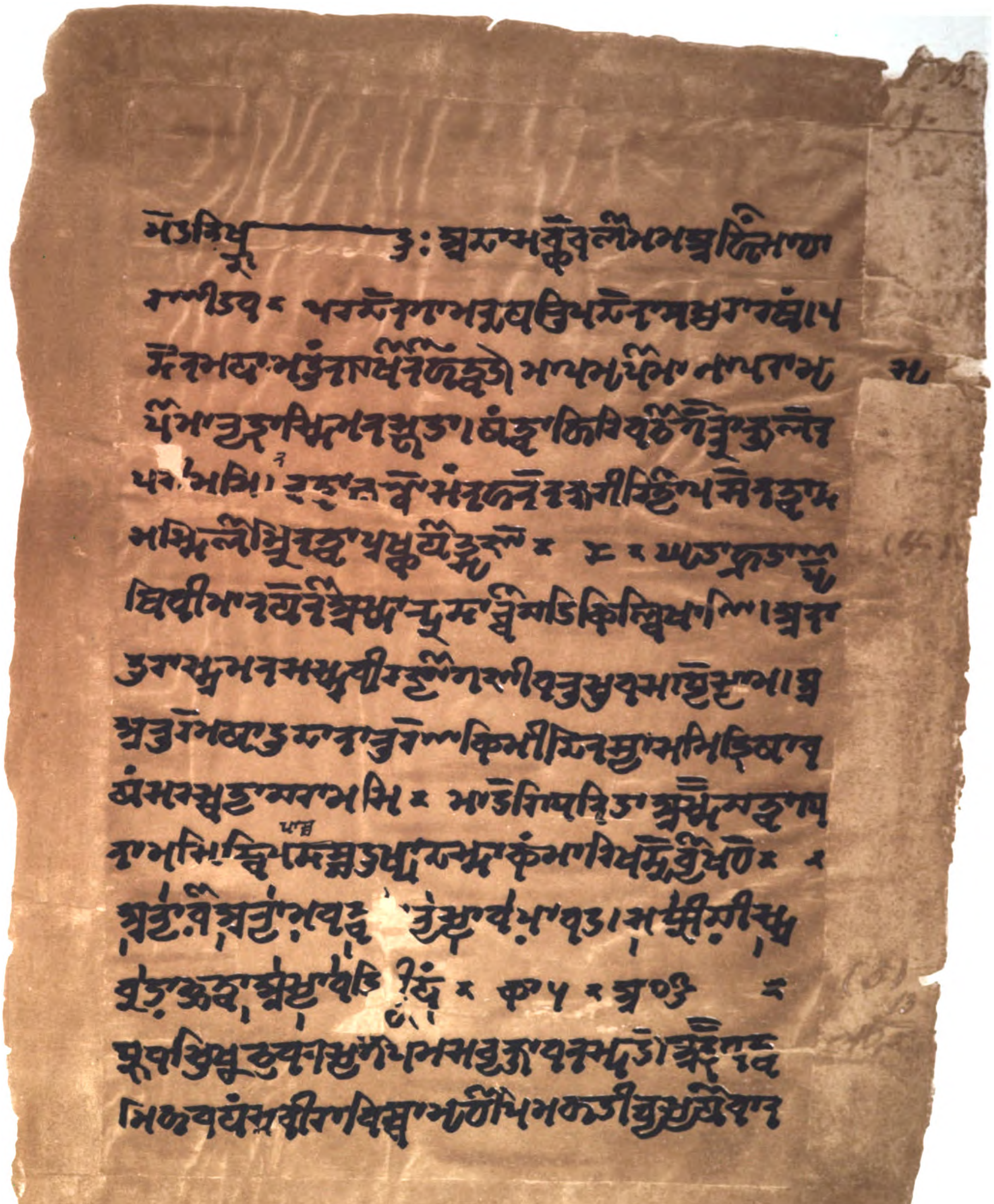
Digitized by Google



Digitized by Google

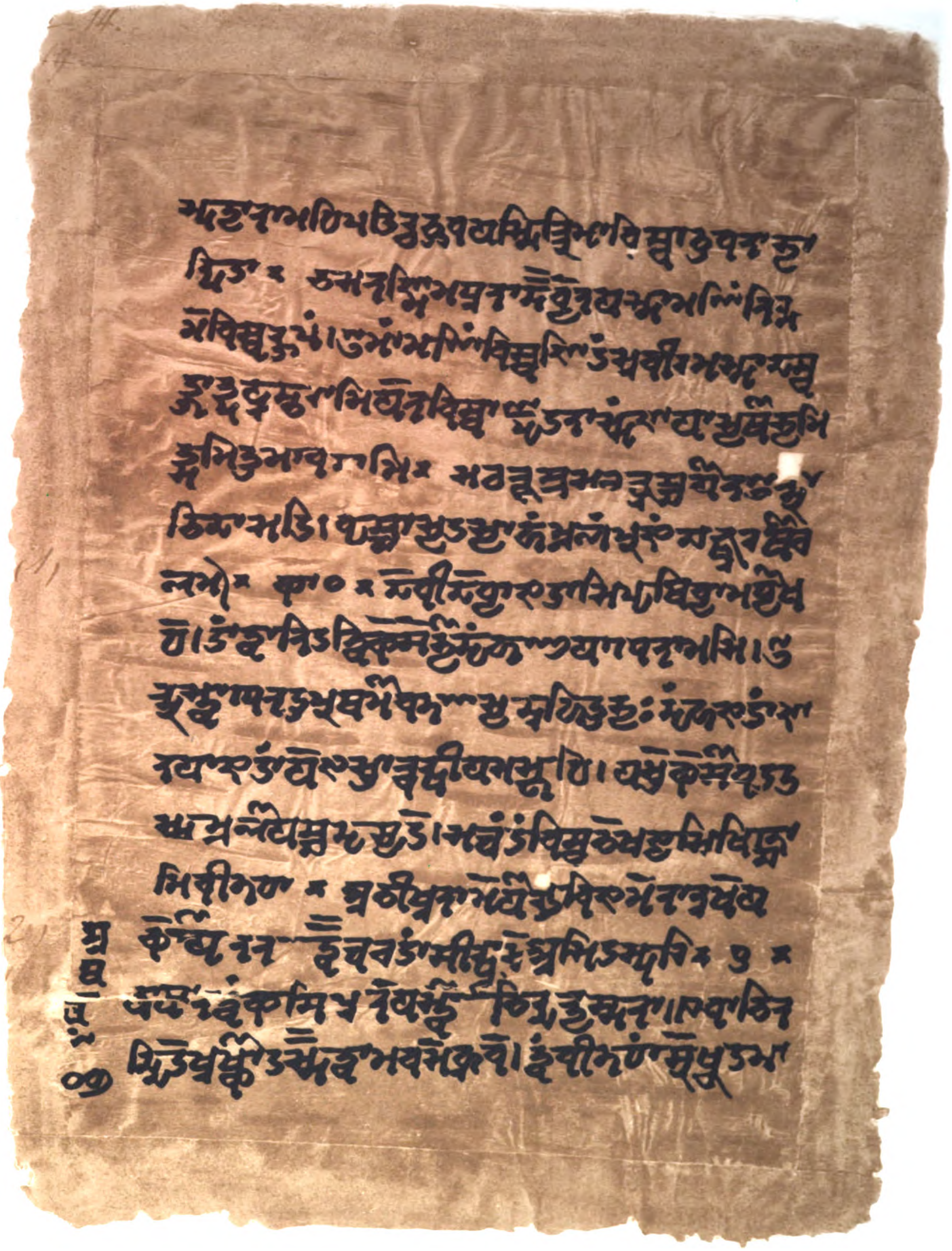


Digitized by Google

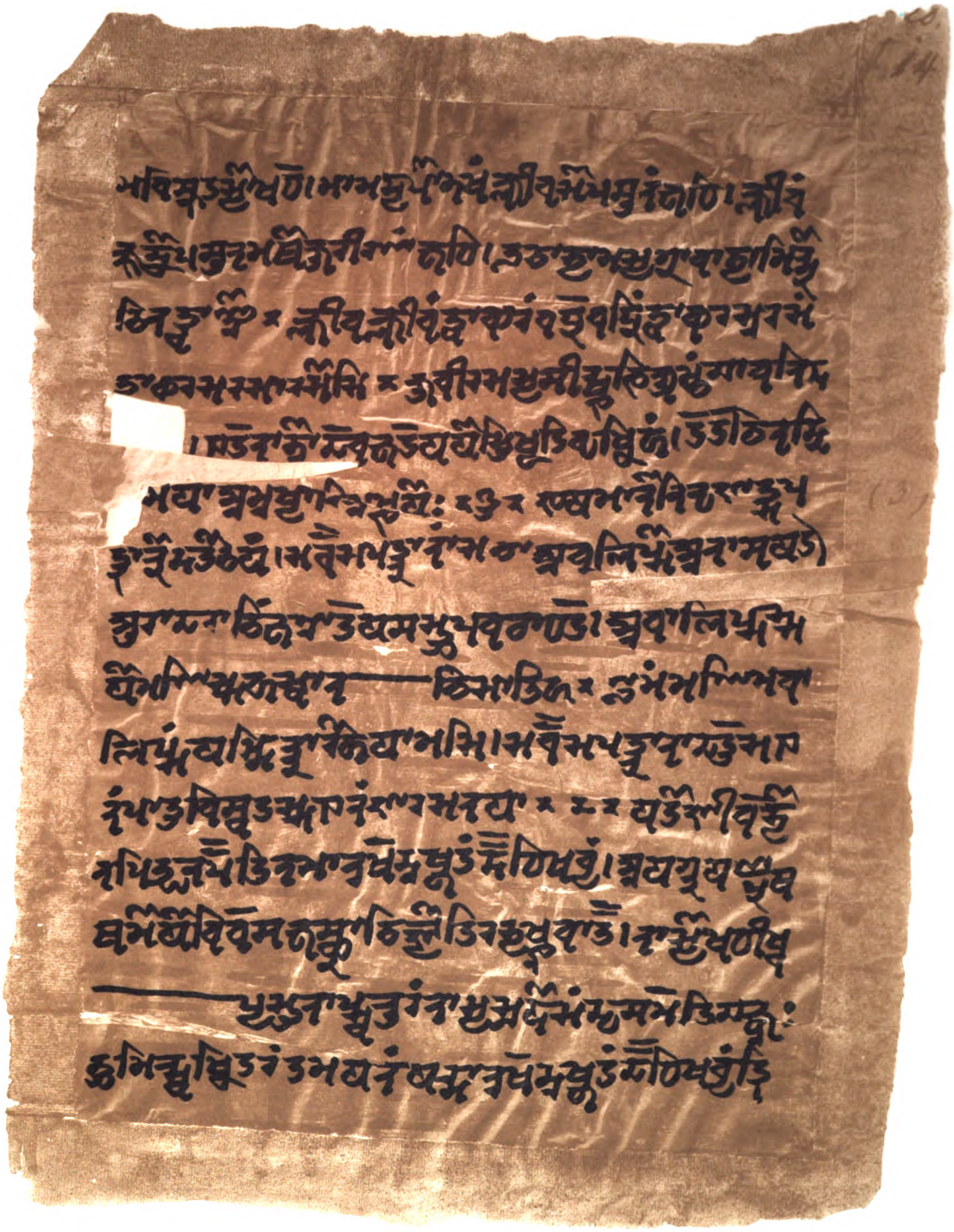


Digitized by Google

Digitized by Google

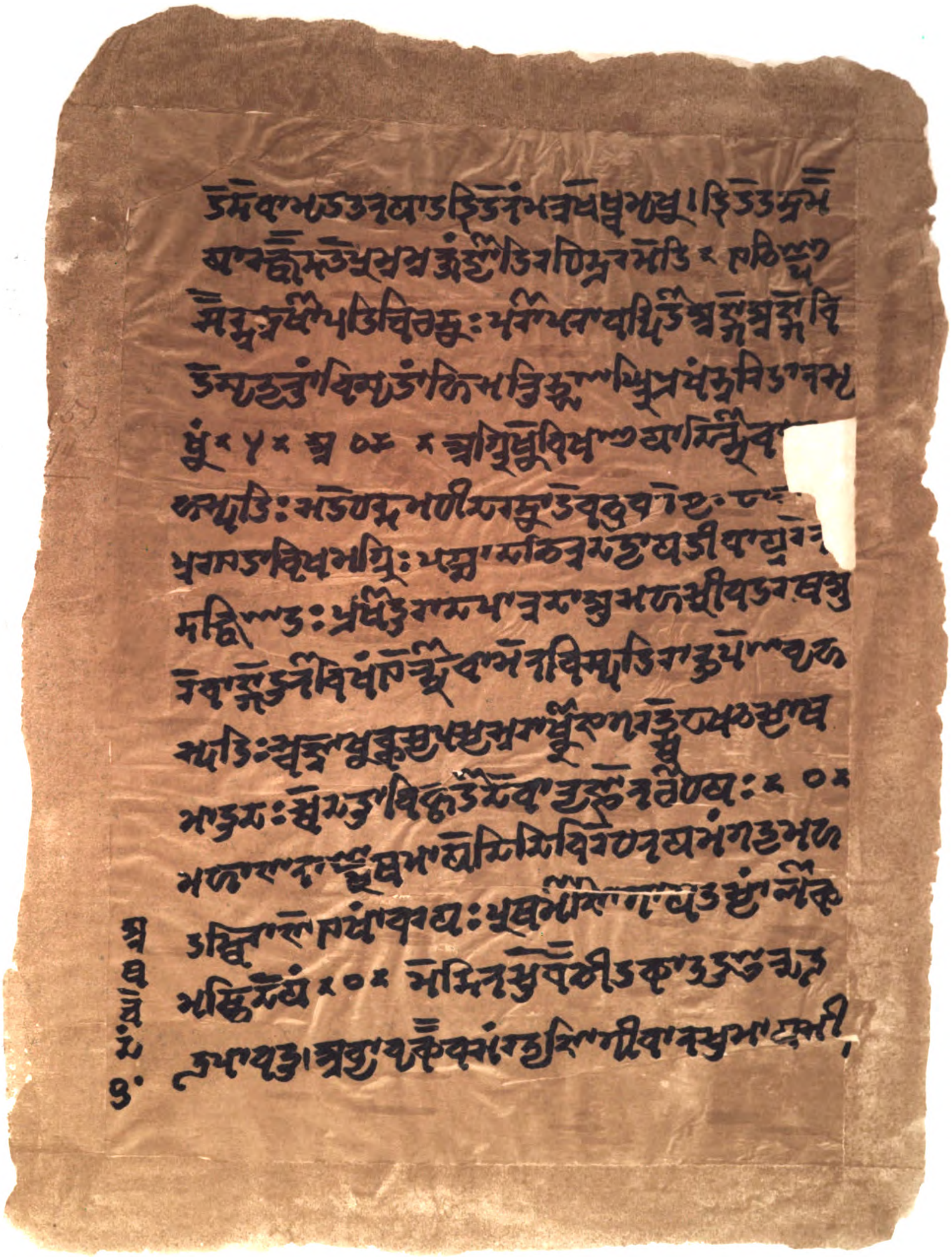


Digitized by Google

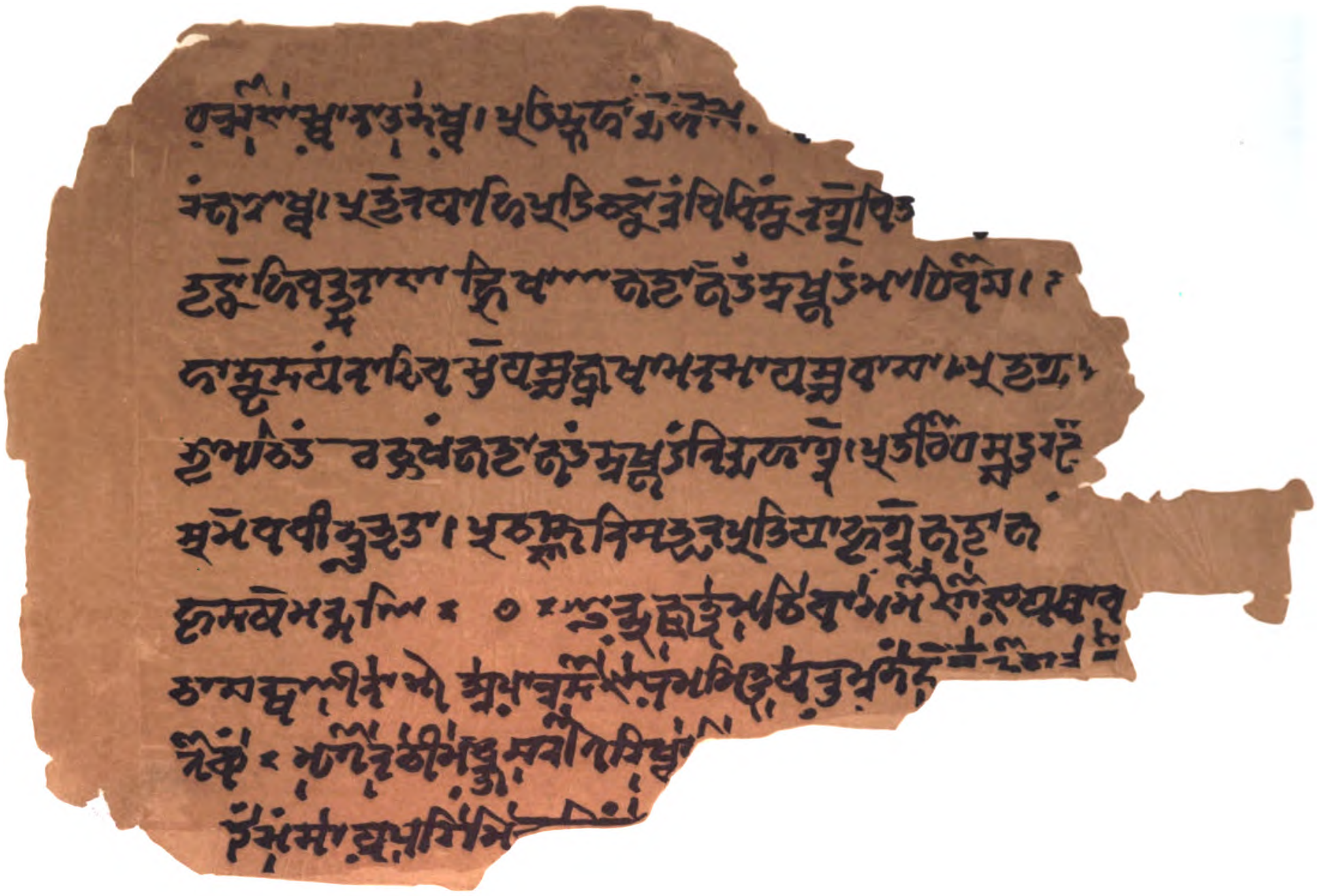


Digitized by Google

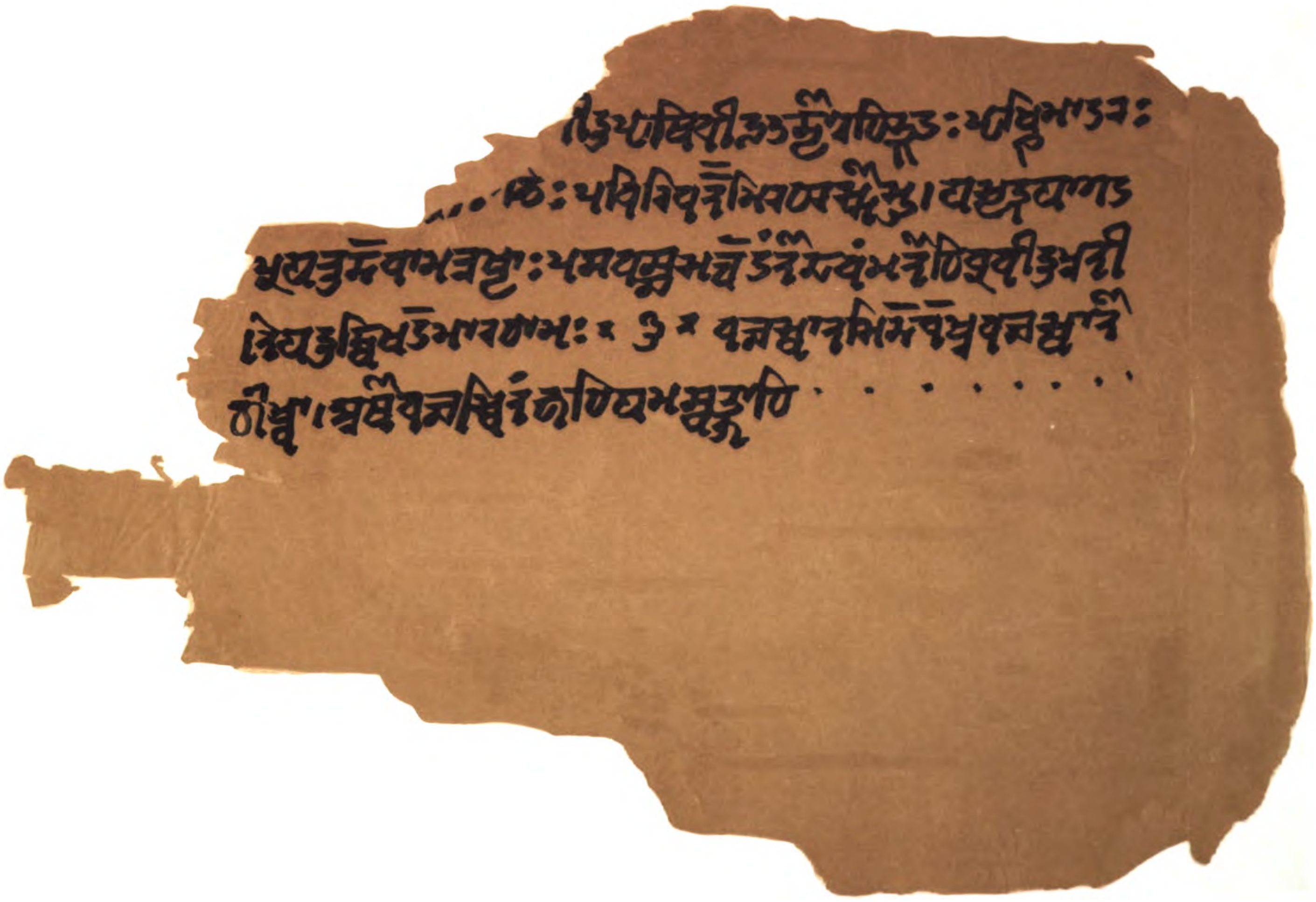
Digitized by Google



Fol. 22a.

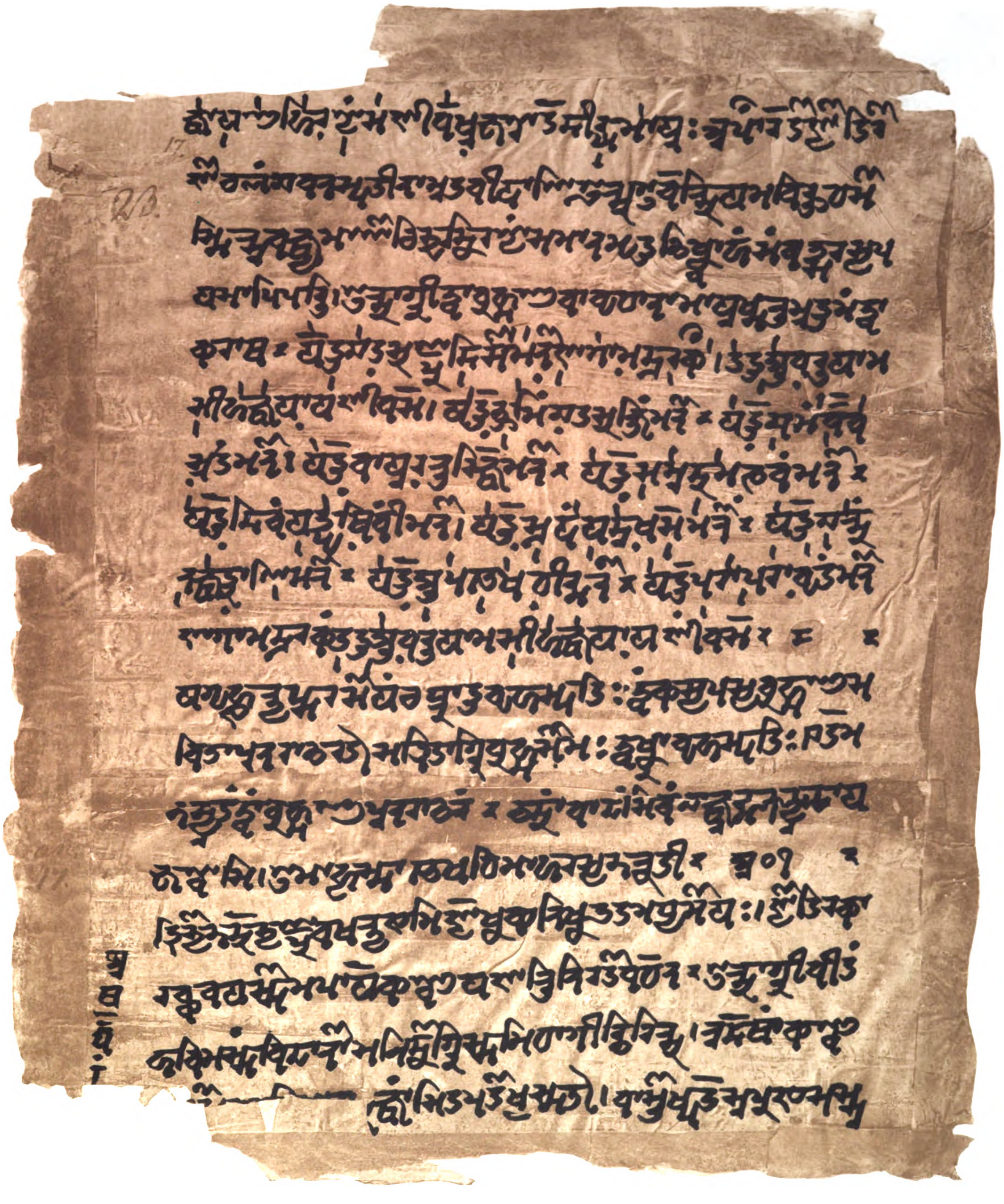


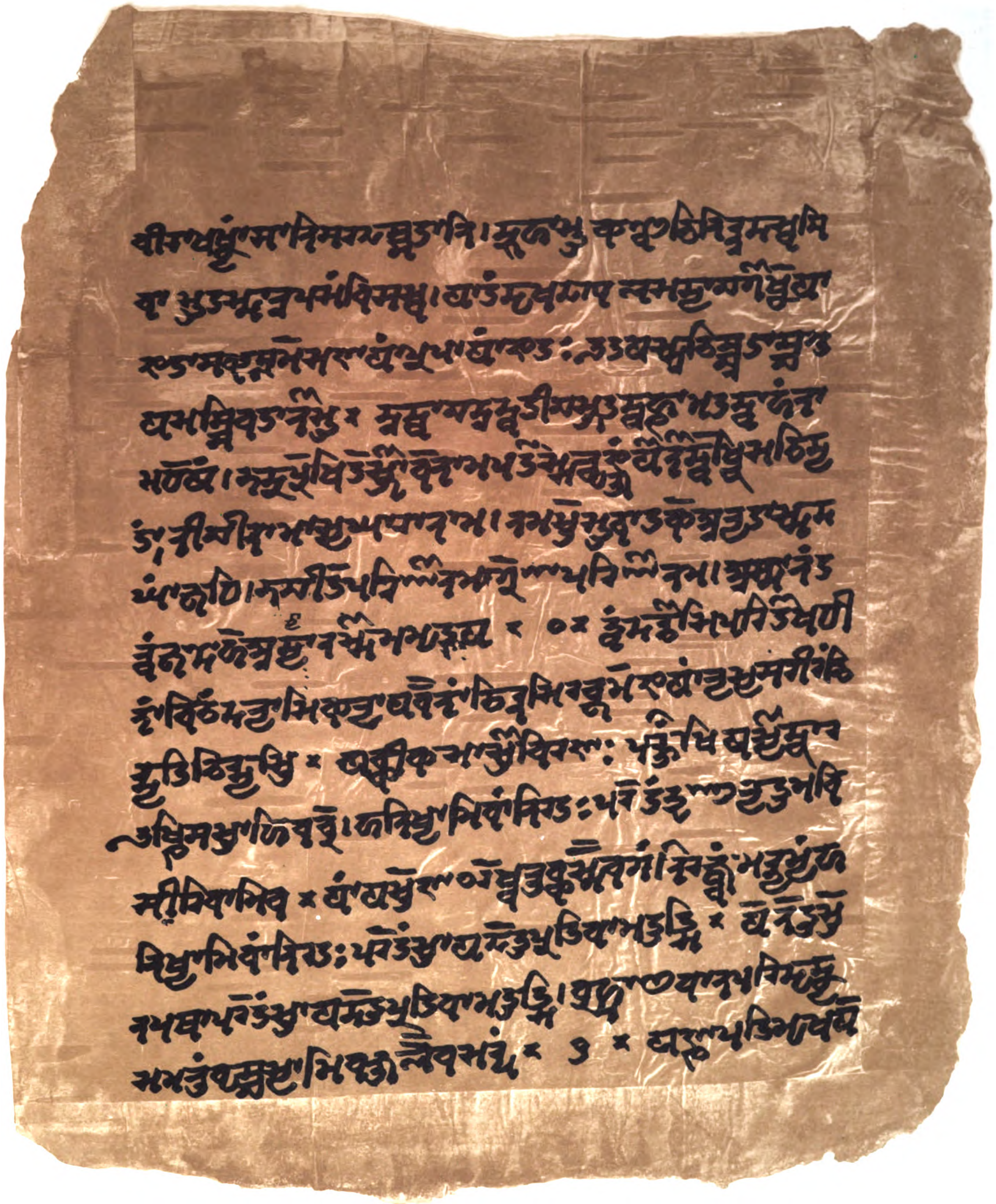
Fol. 22b.



Digitized by Google

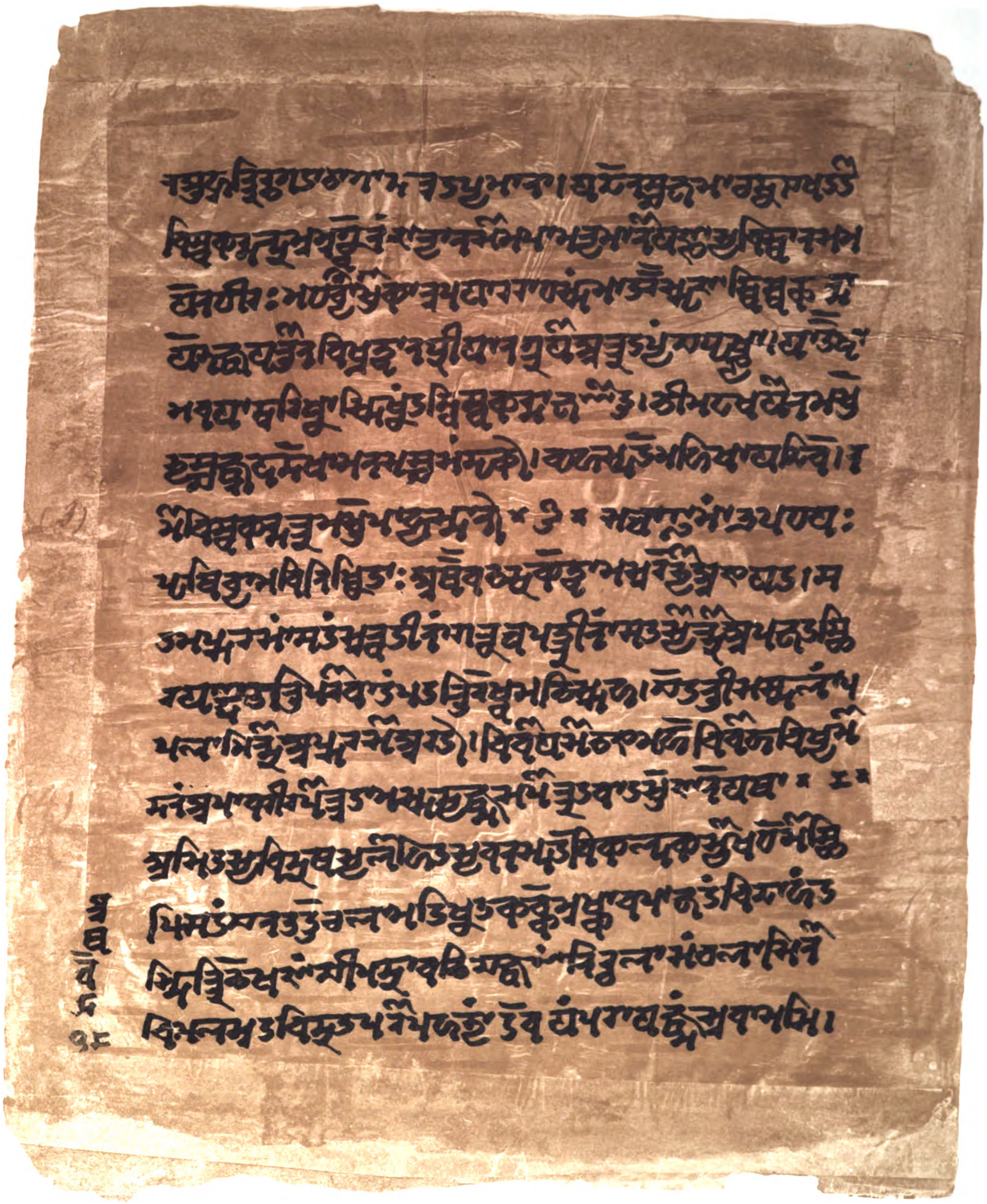
Digitized by Google



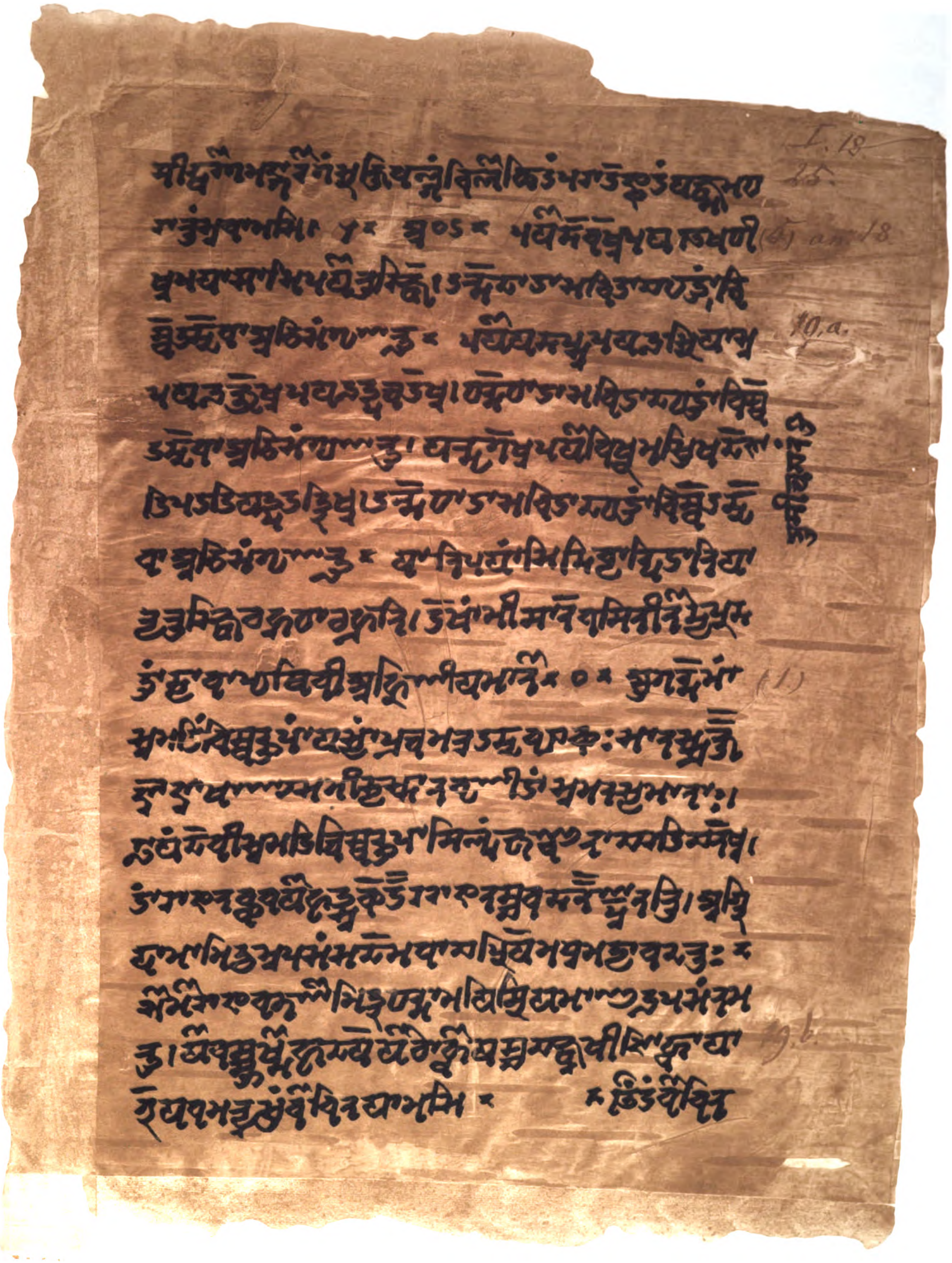


Digitized by Google

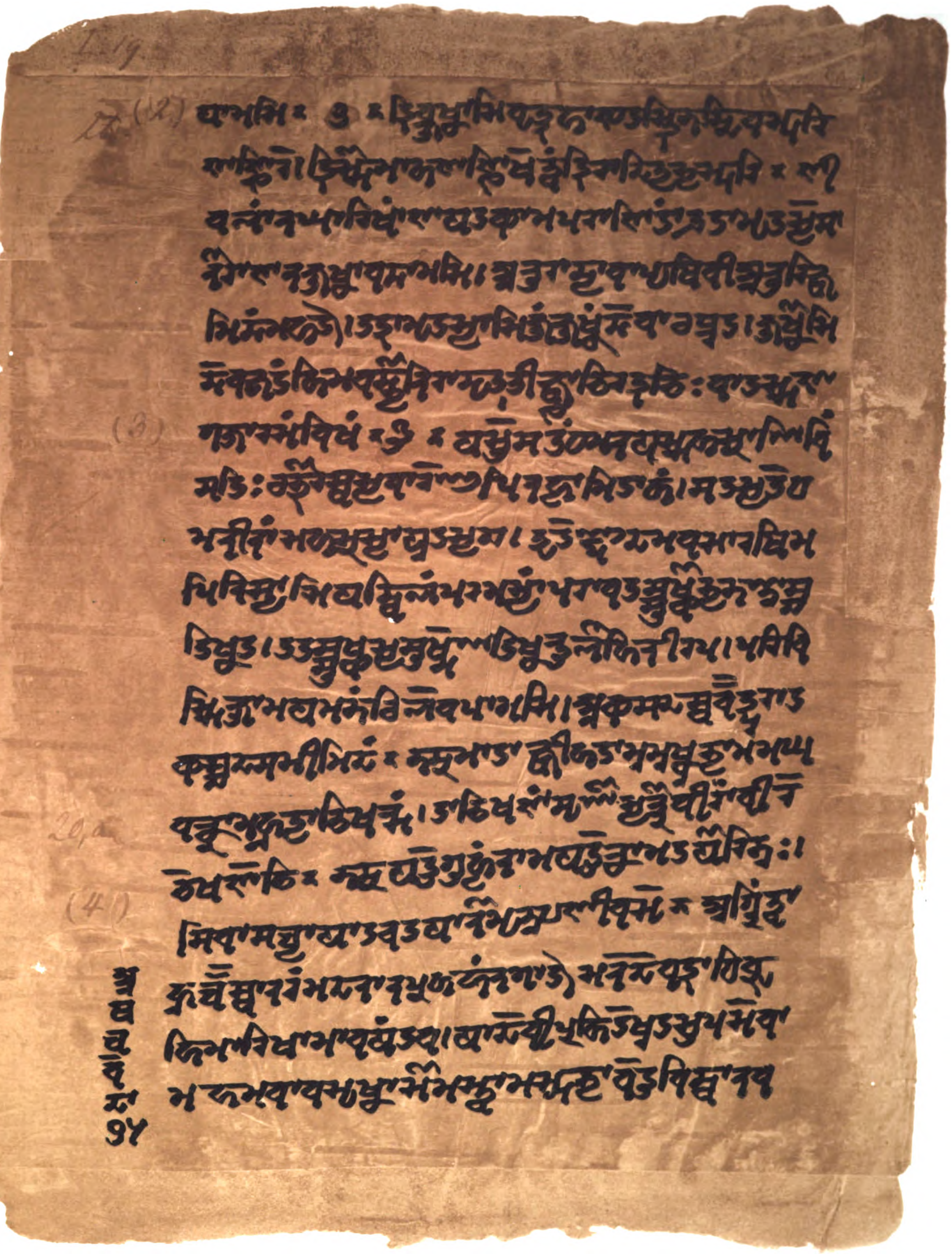
Digitized by Google



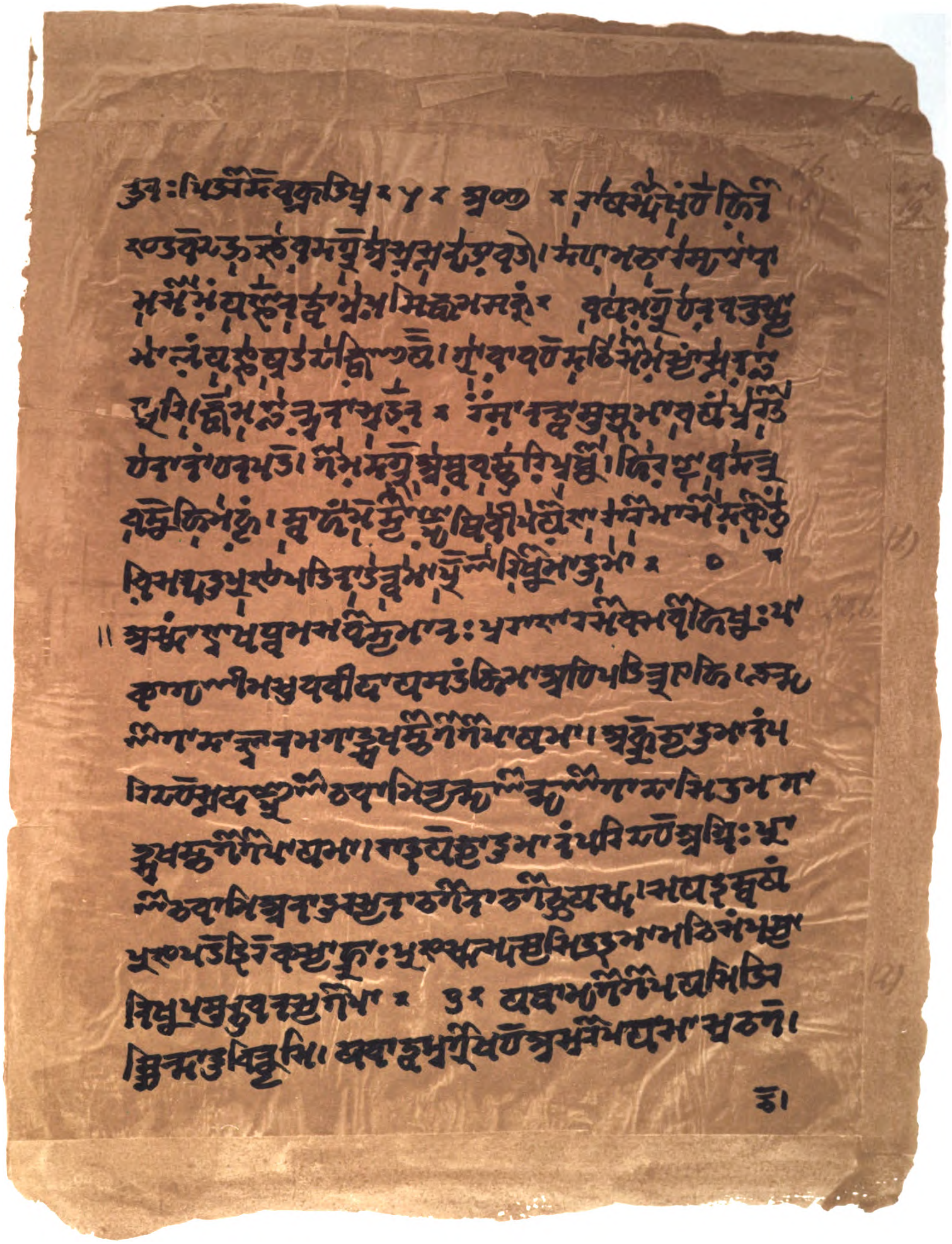
Digitized by Google

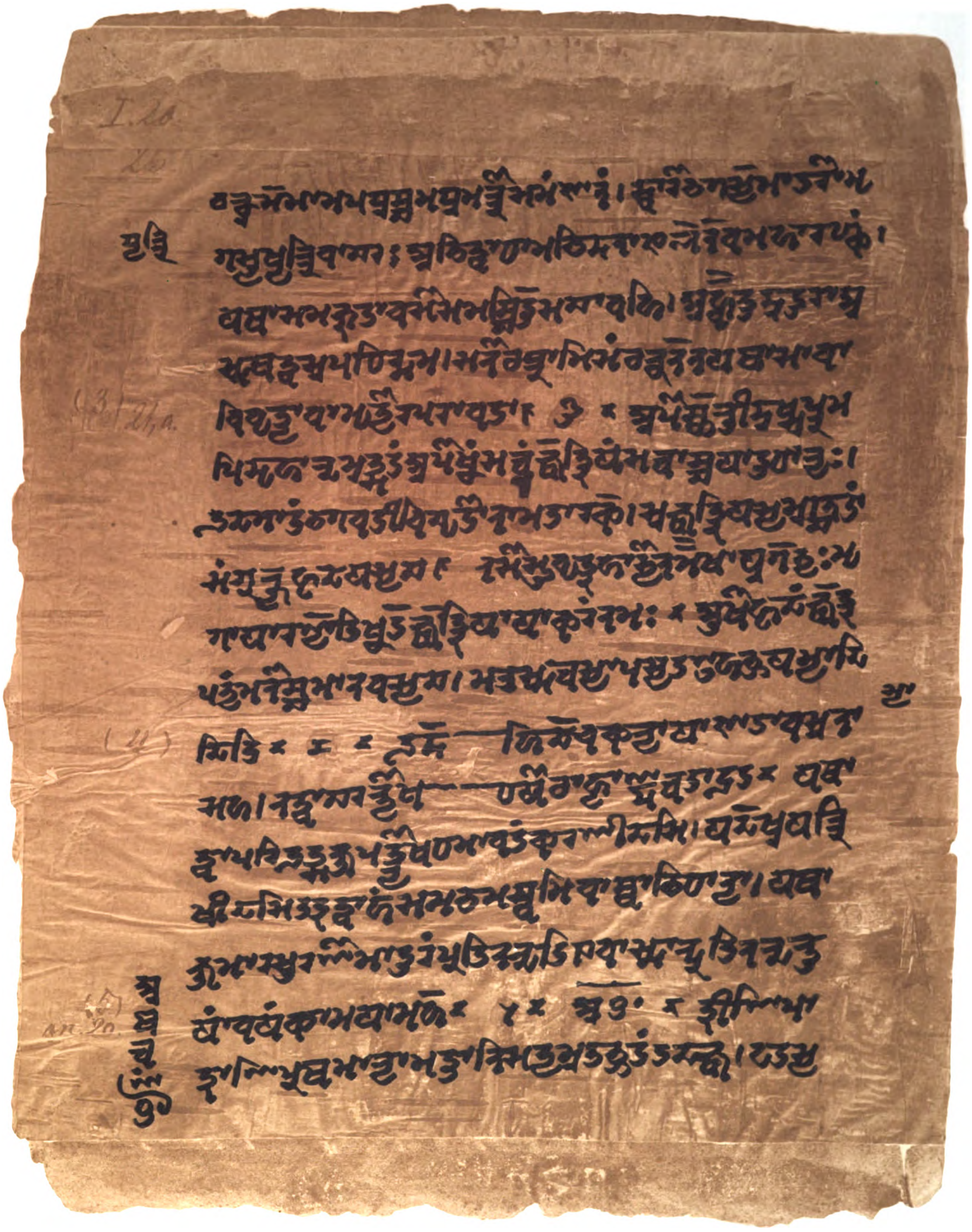


Digitized by Google

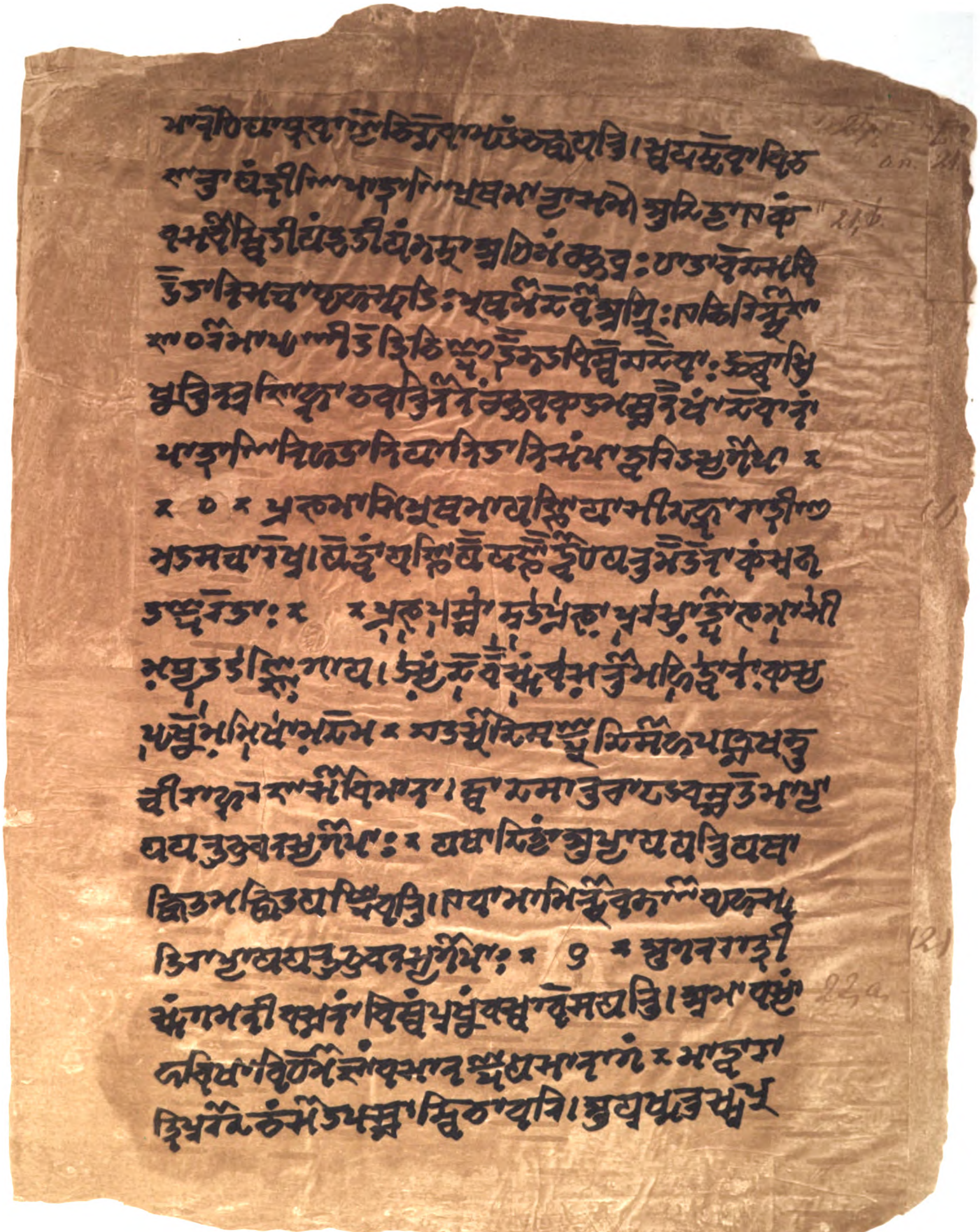


Digitized by Google



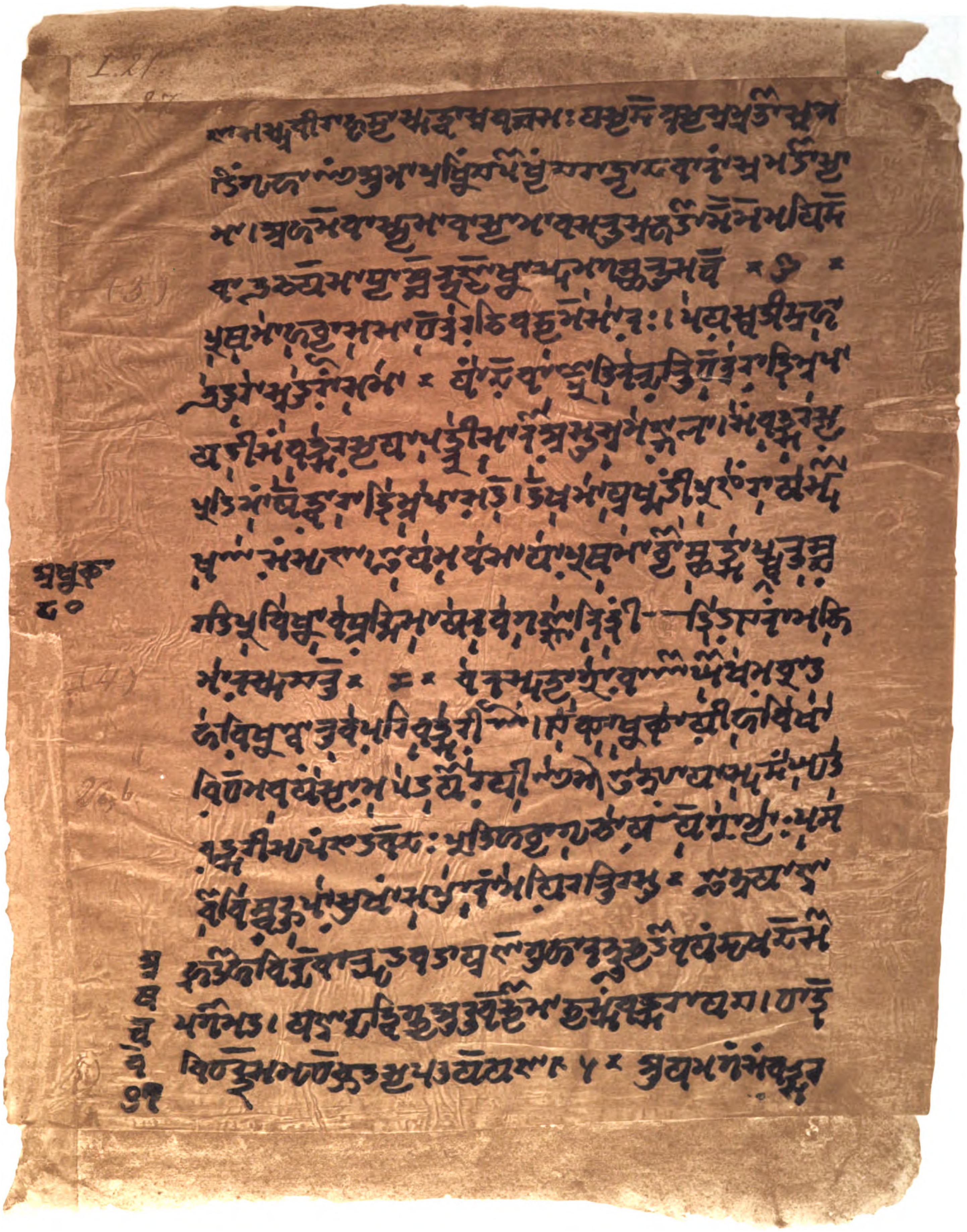


Digitized by Google



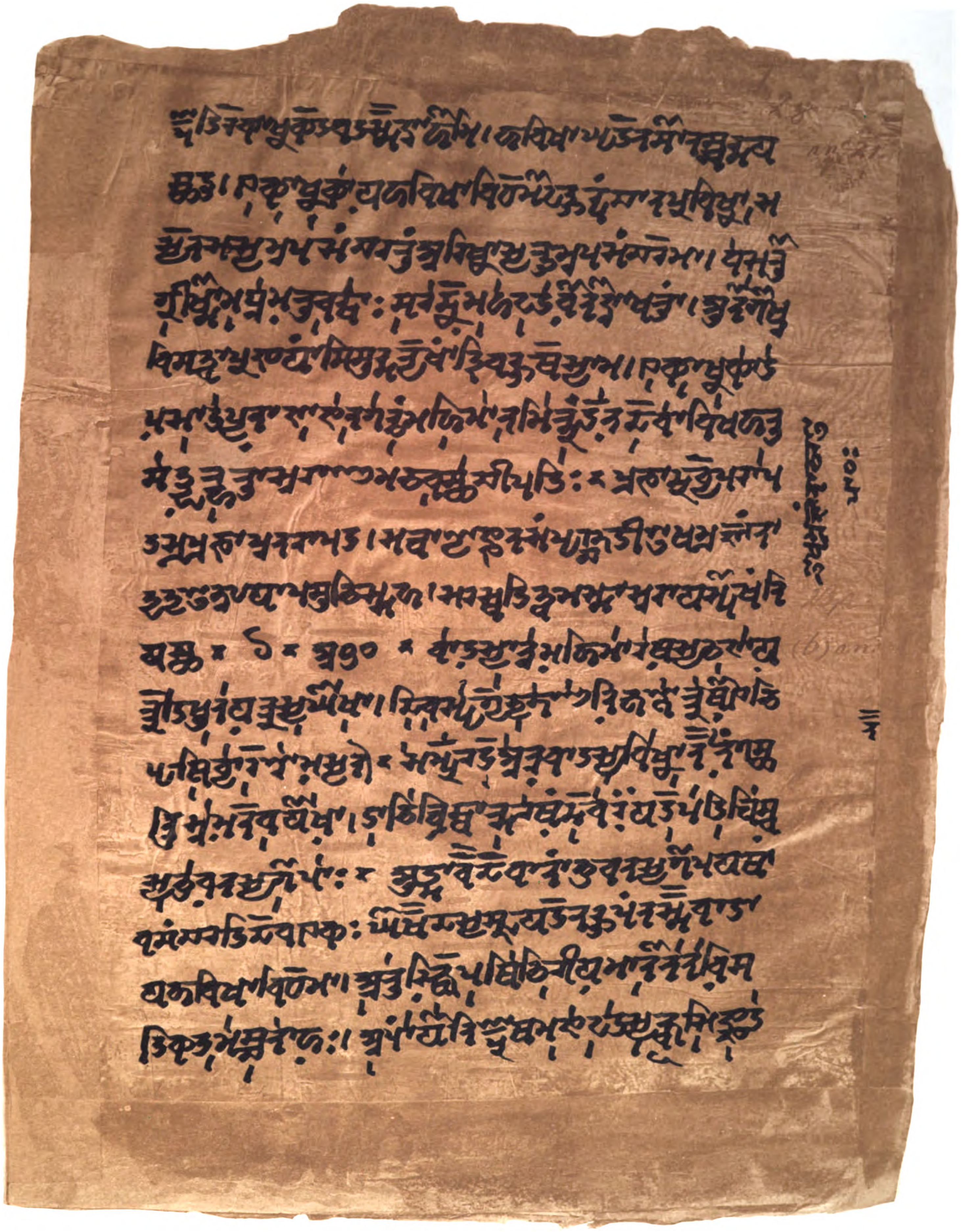
Digitized by Google

Digitized by Google



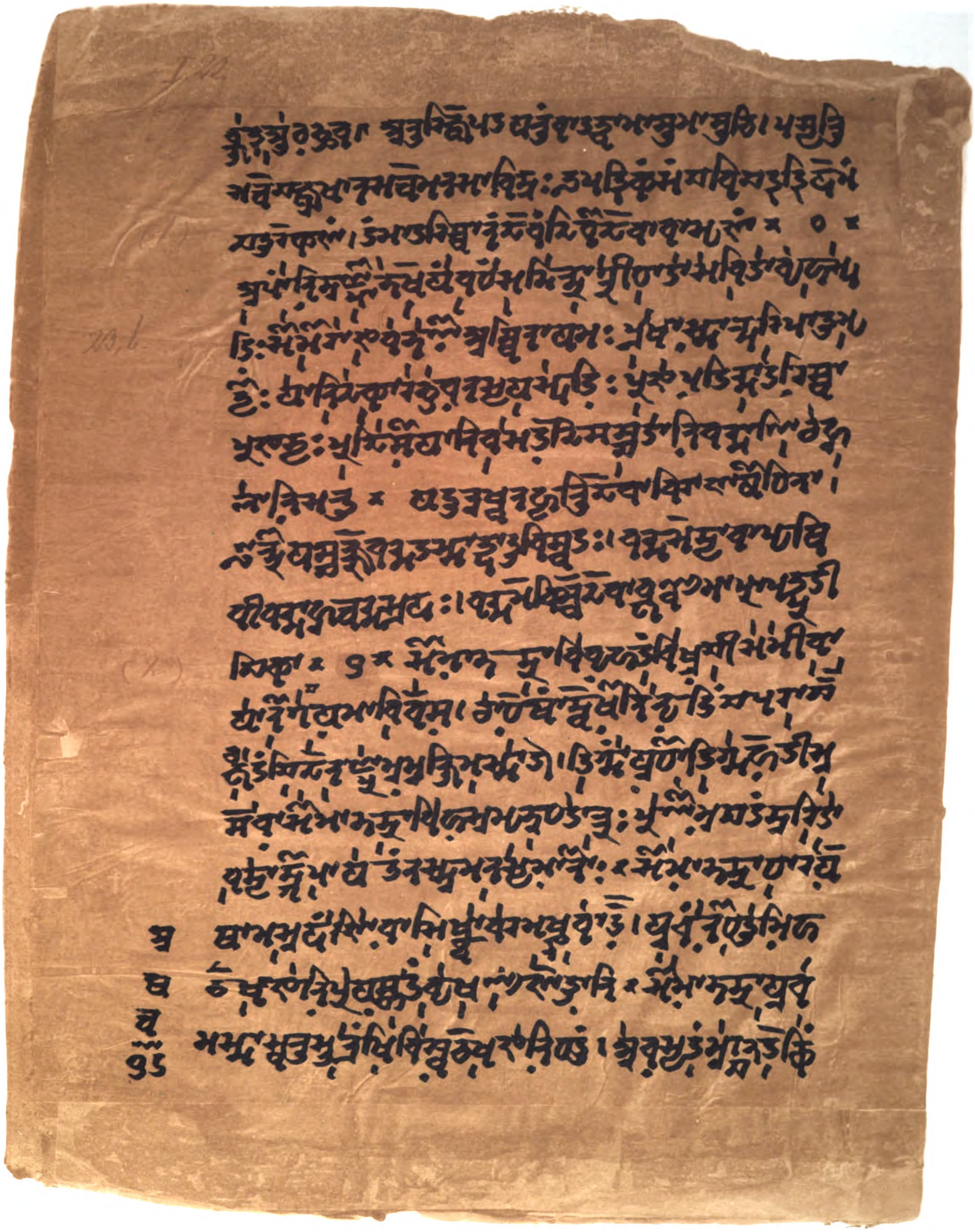
Digitized by Google

Digitized by Google

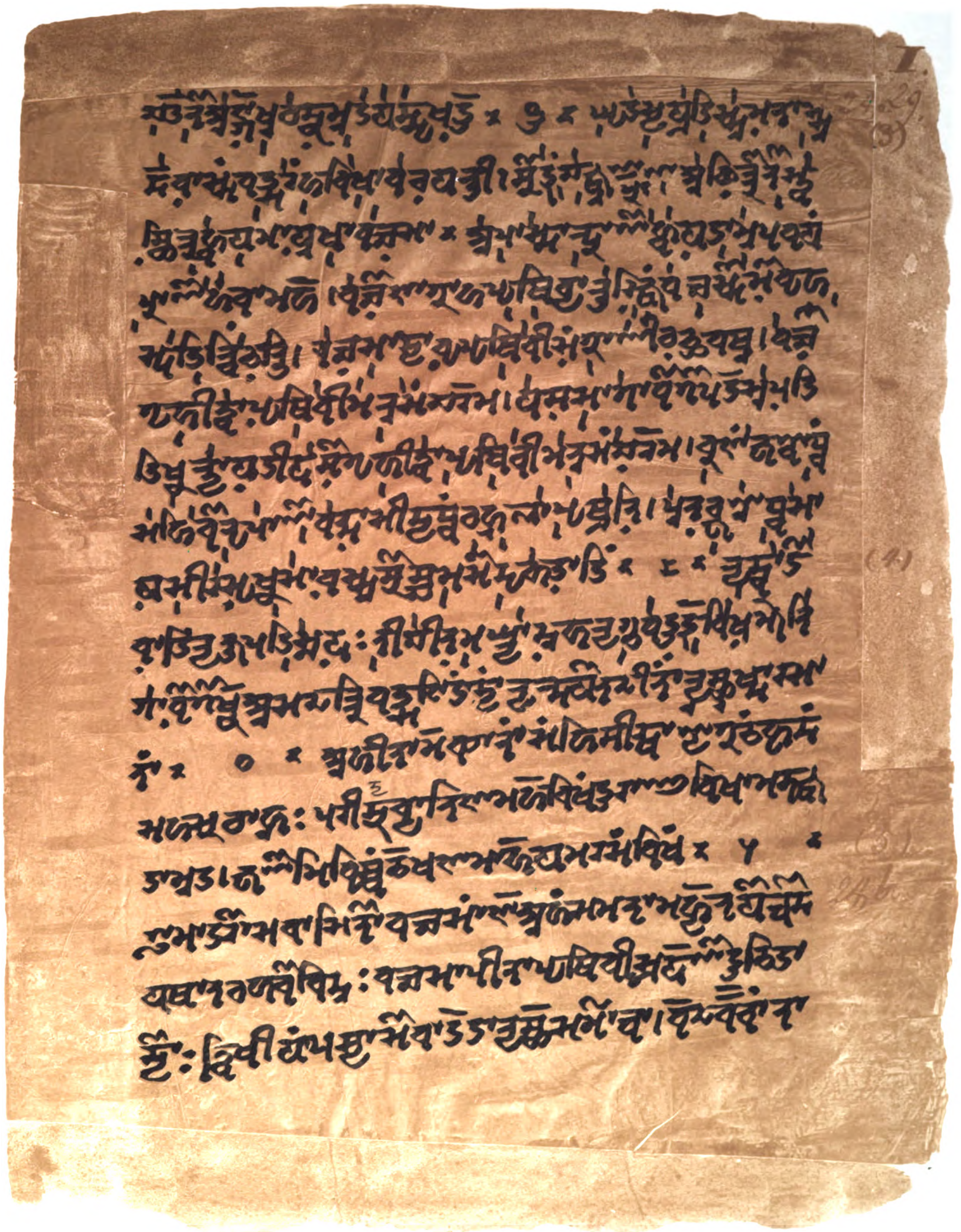


Digitized by Google

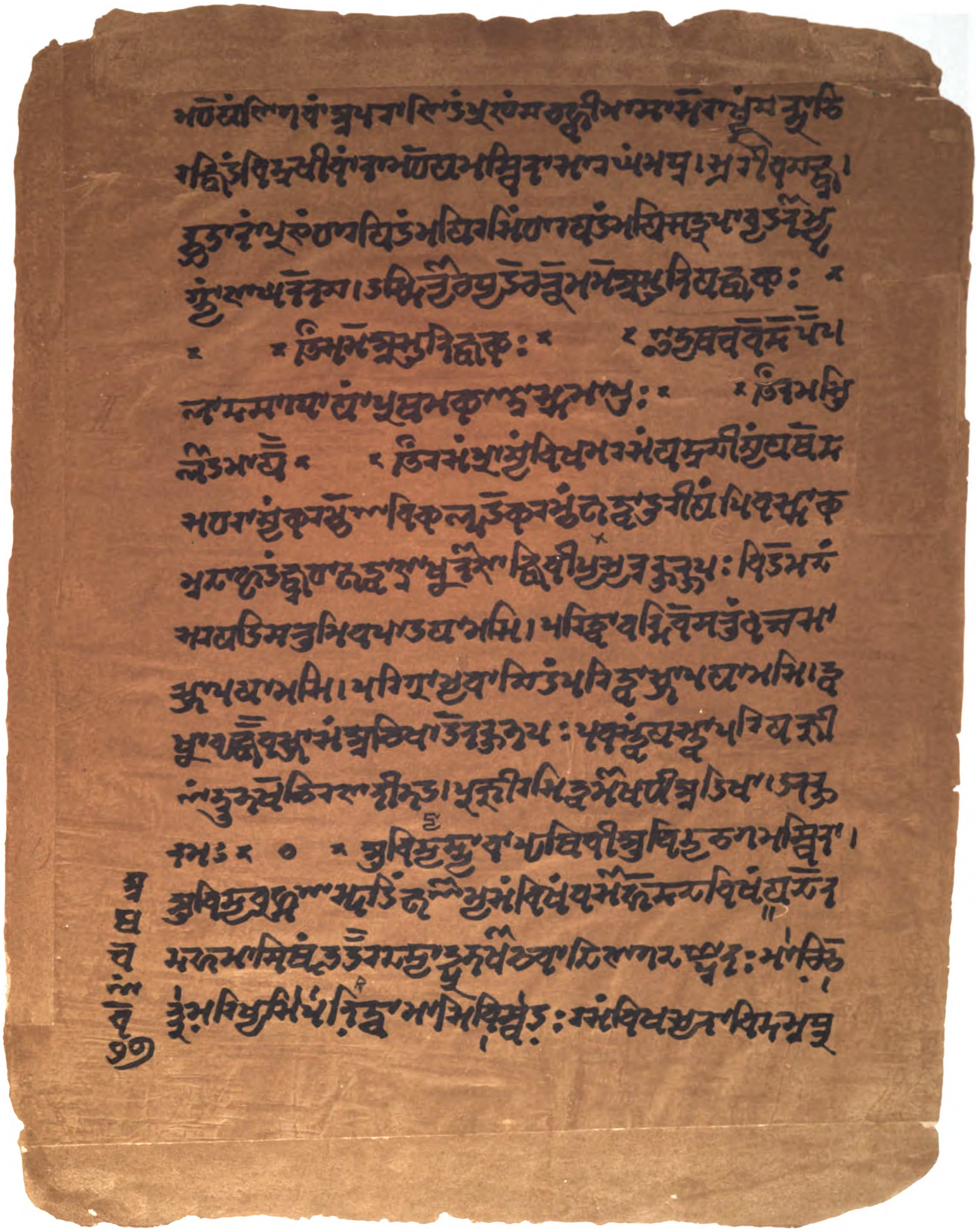
Digitized by Google



Digitized by Google

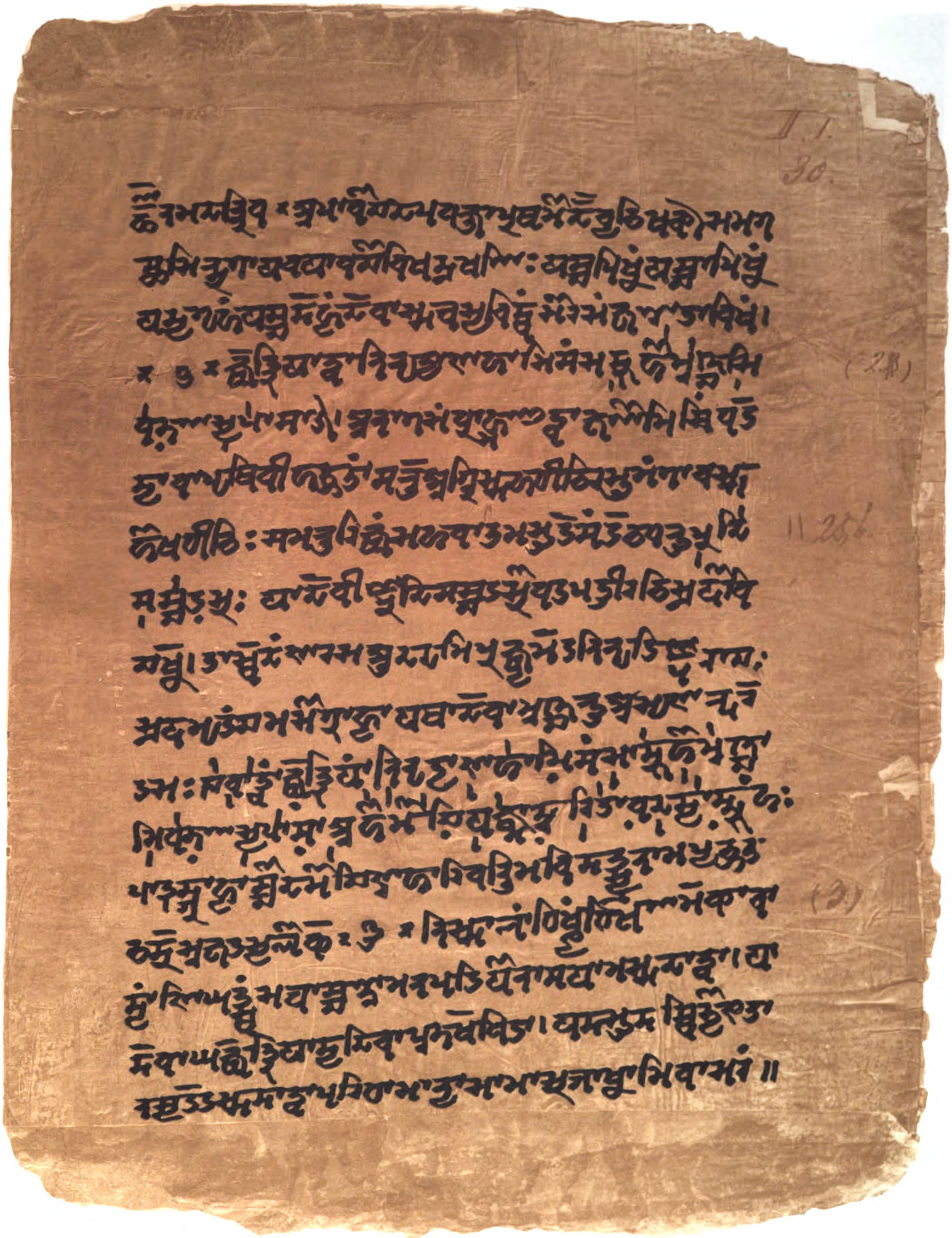


Digitized by Google



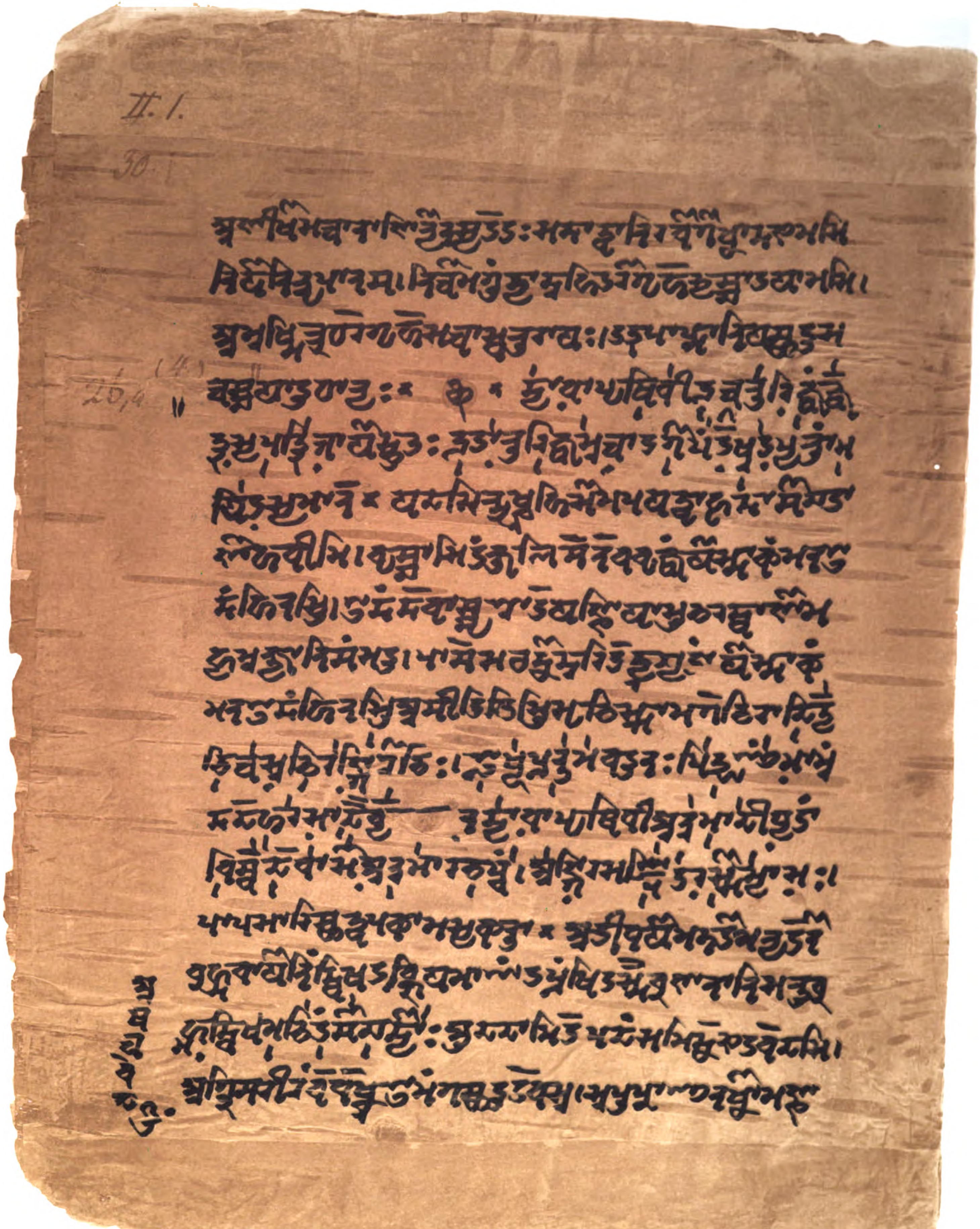
Digitized by Google

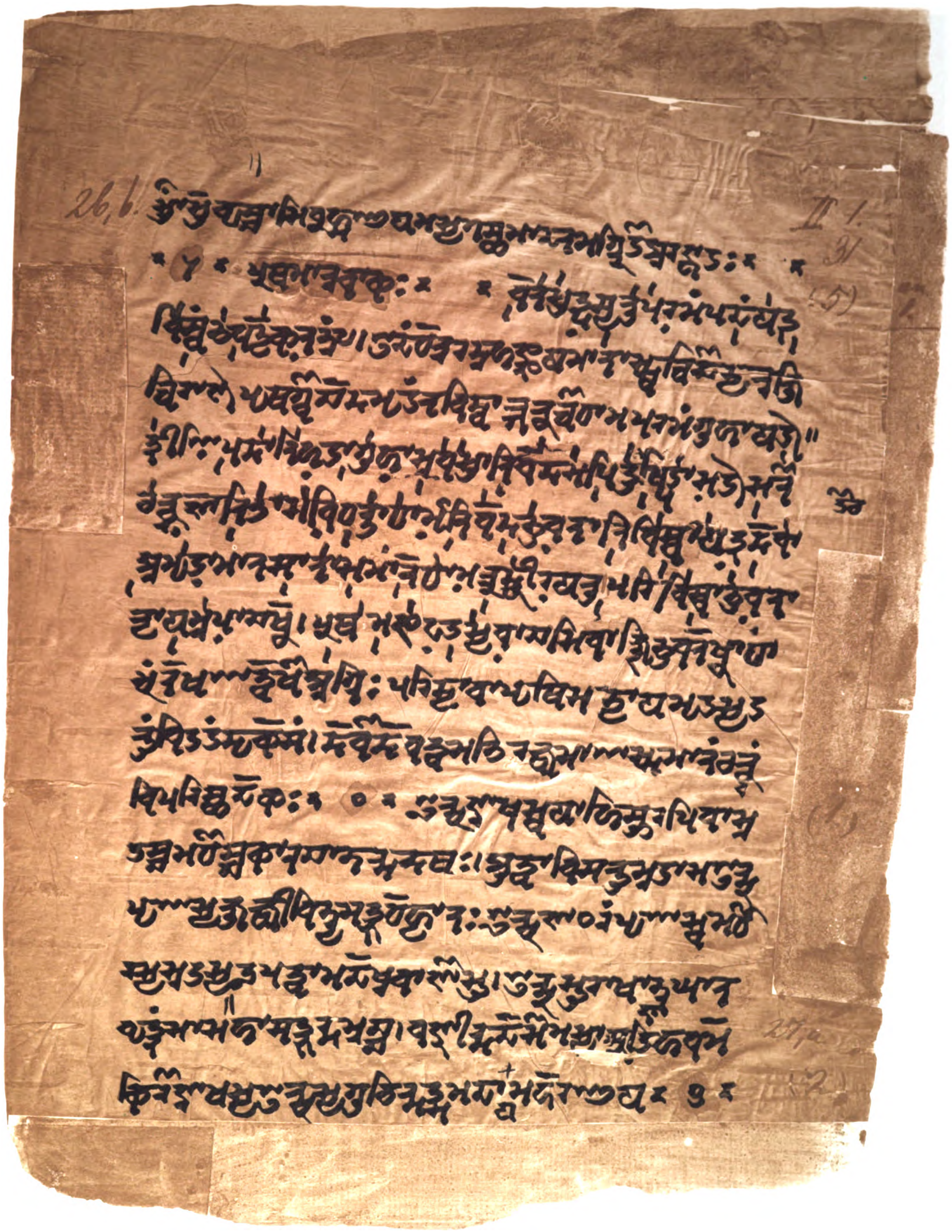
Digitized by Google

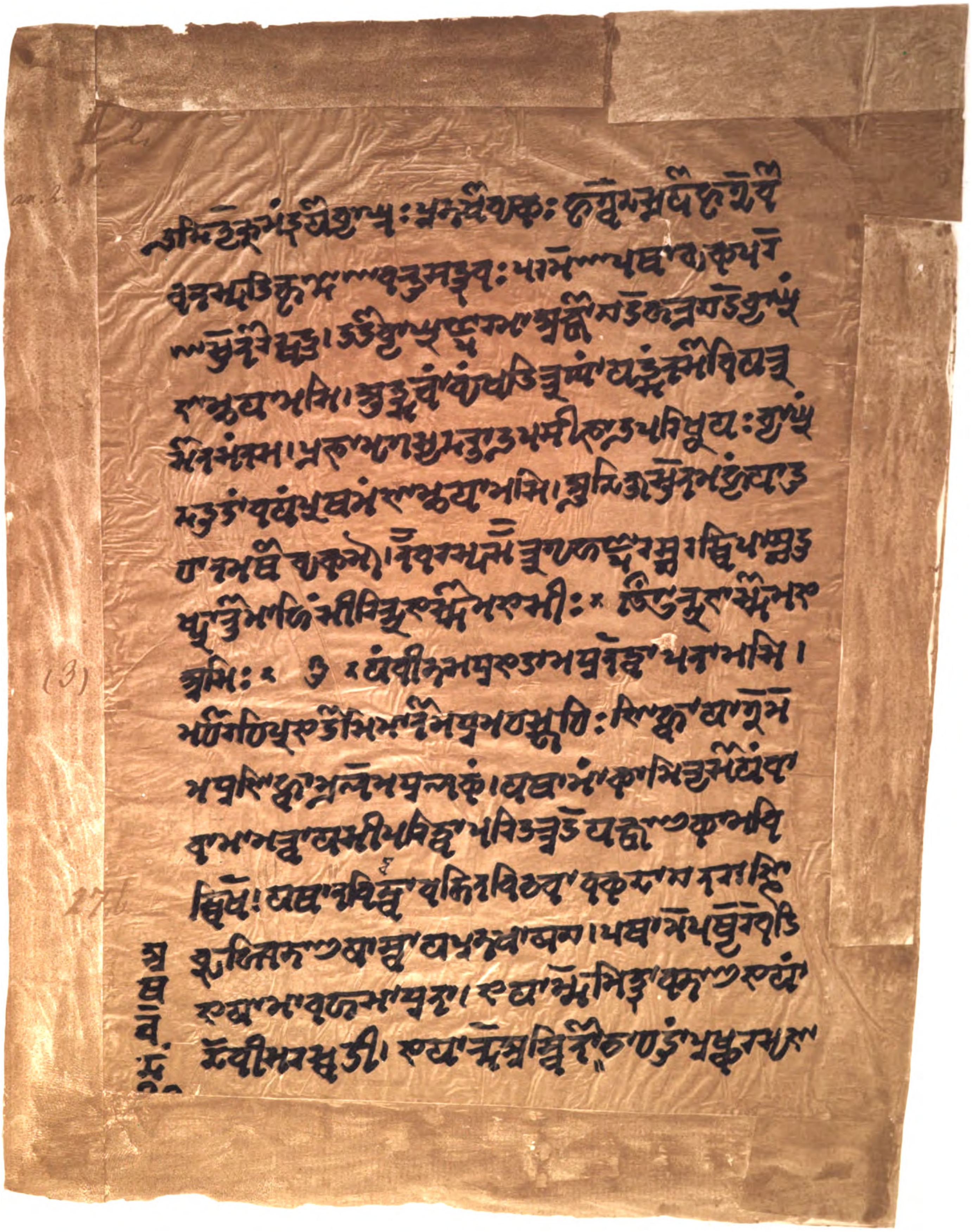


Digitized by Google

Digitized by Google

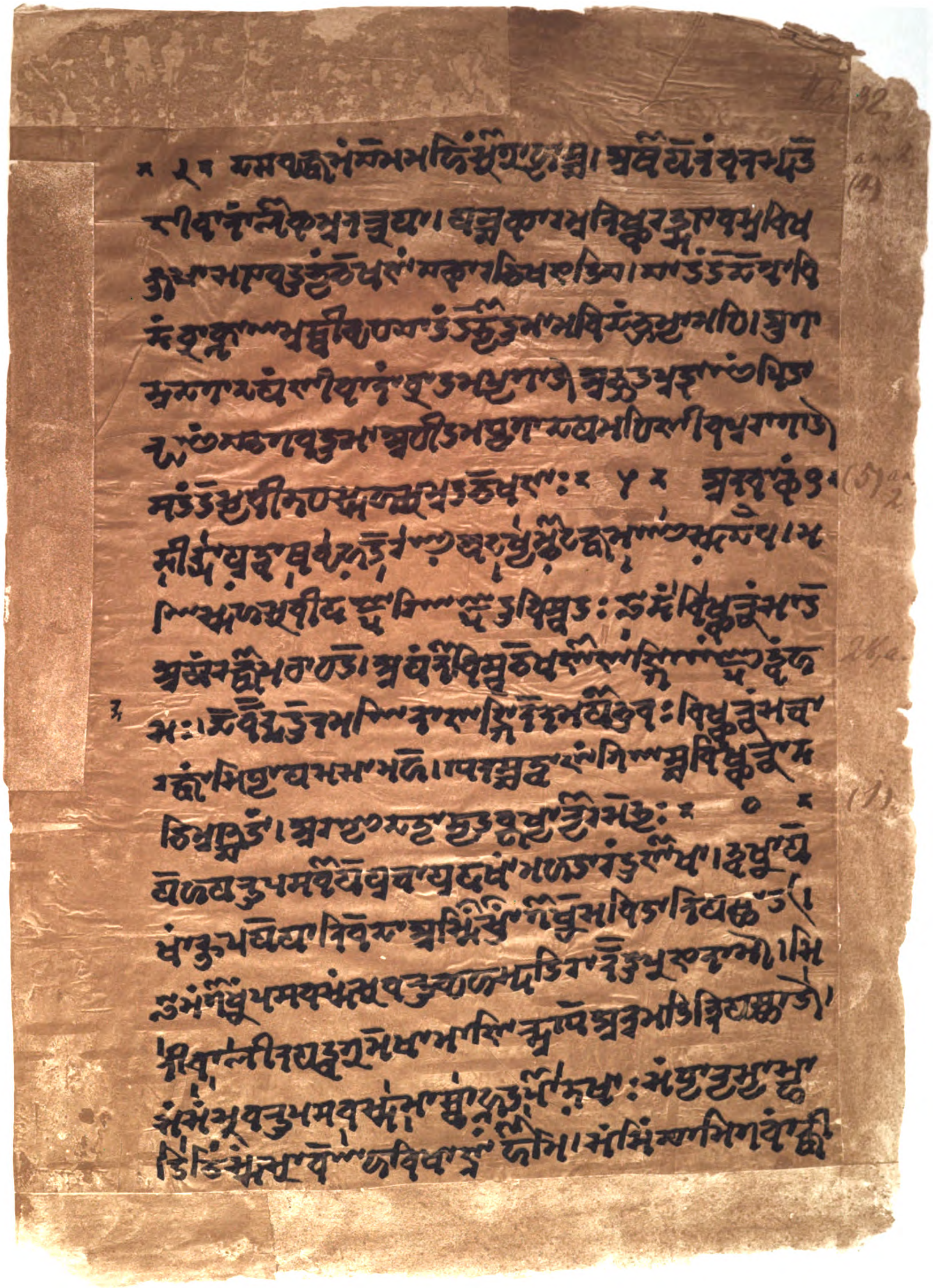




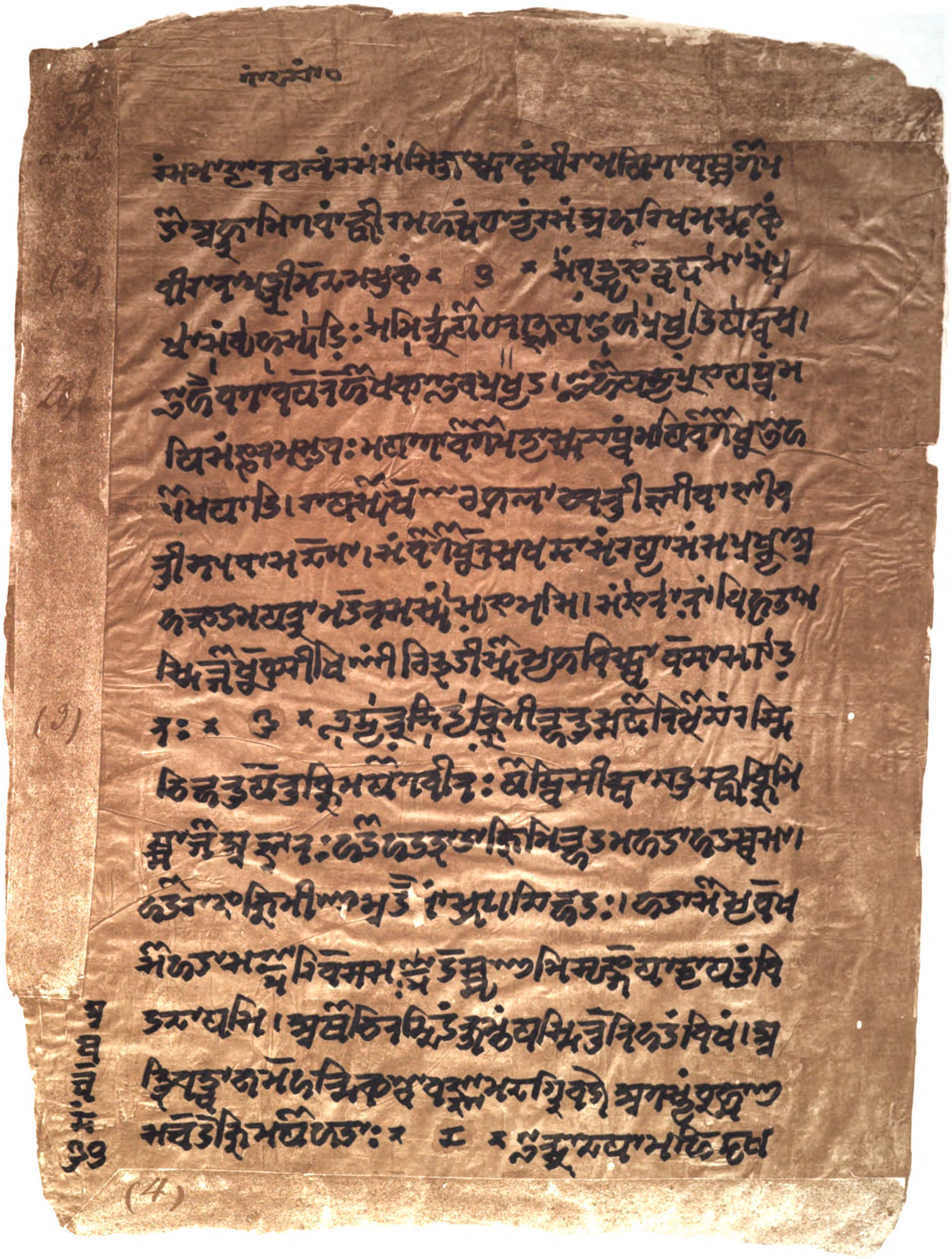


Digitized by Google

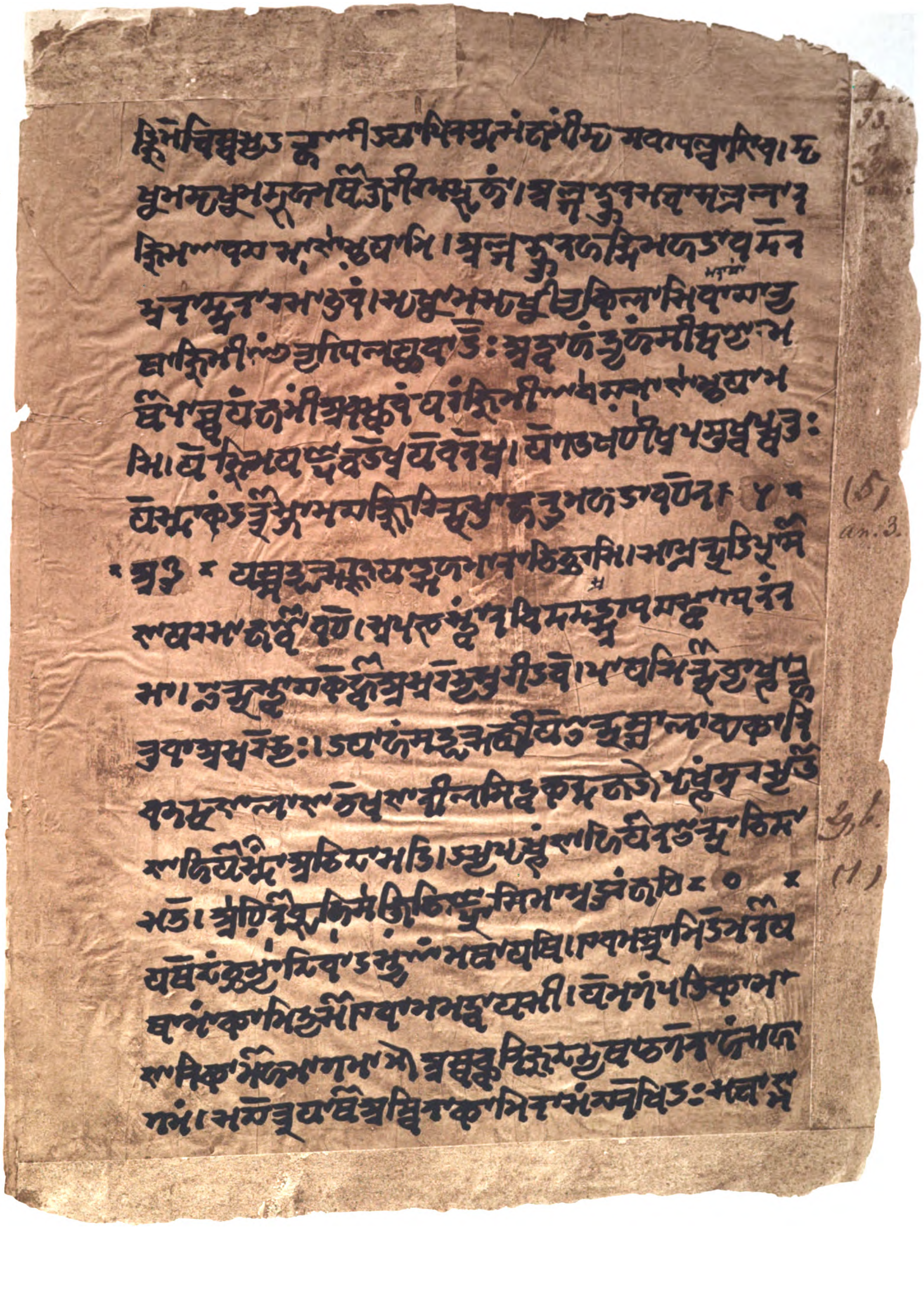
Digitized by Google

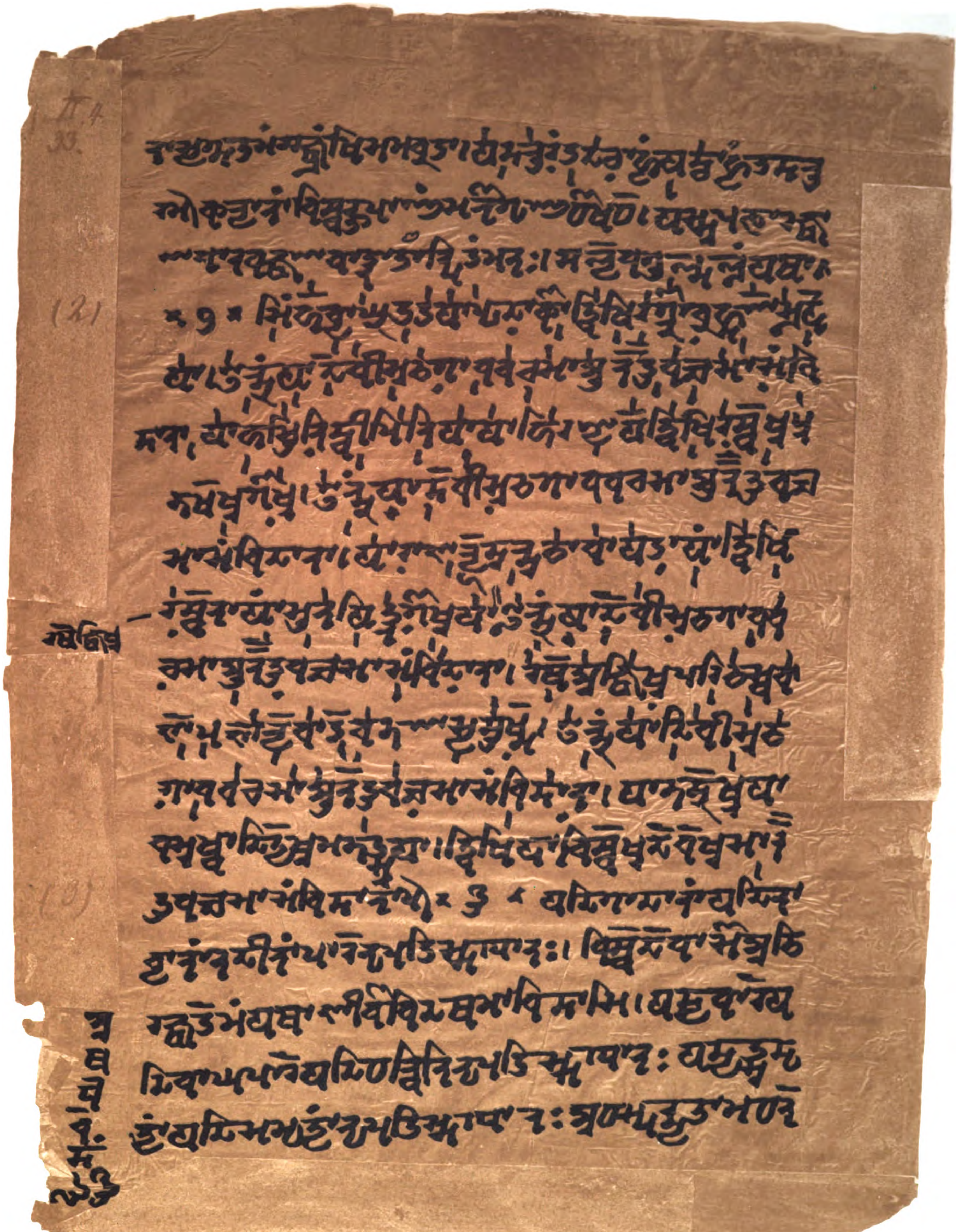


Digitized by Google

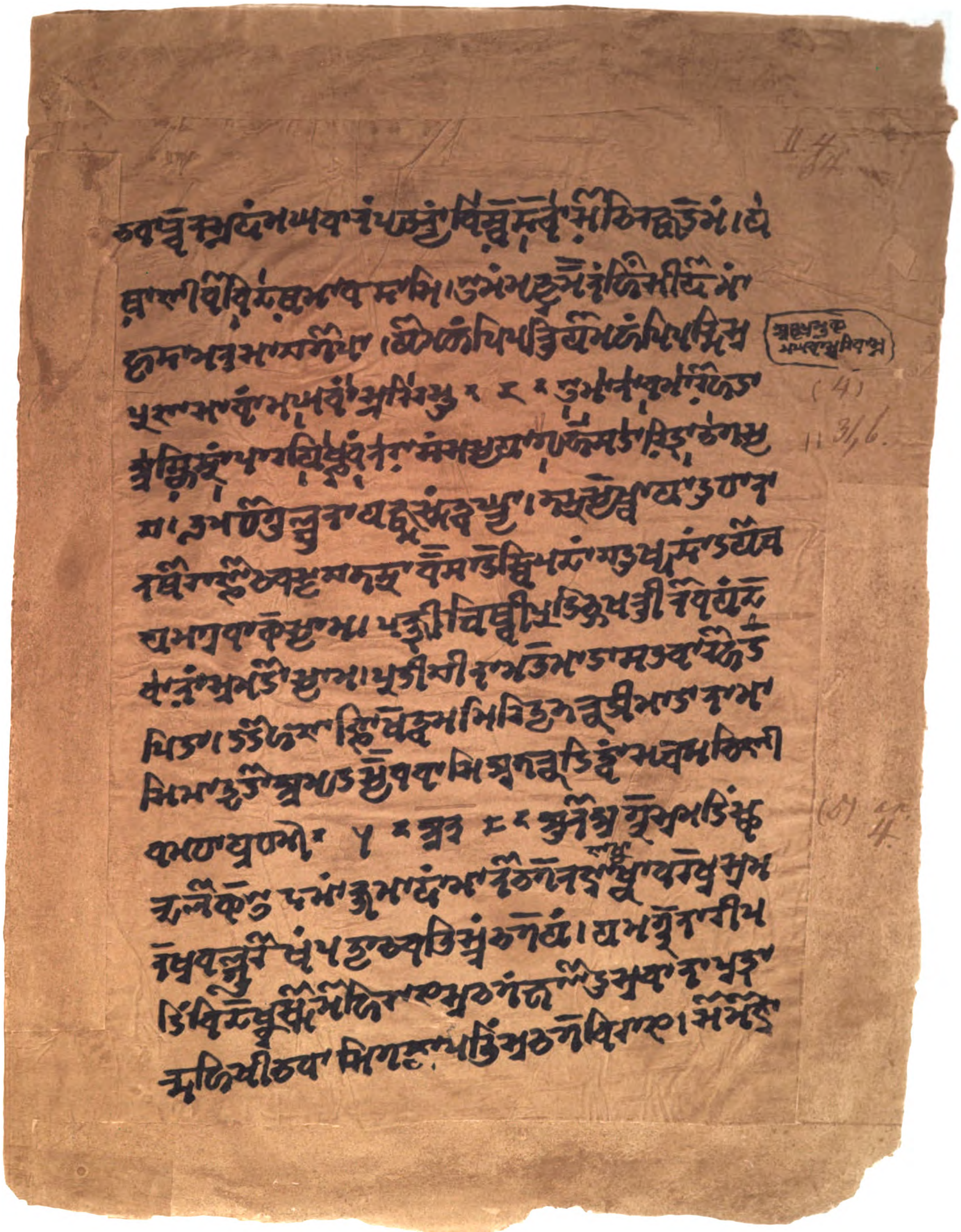


Digitized by Google

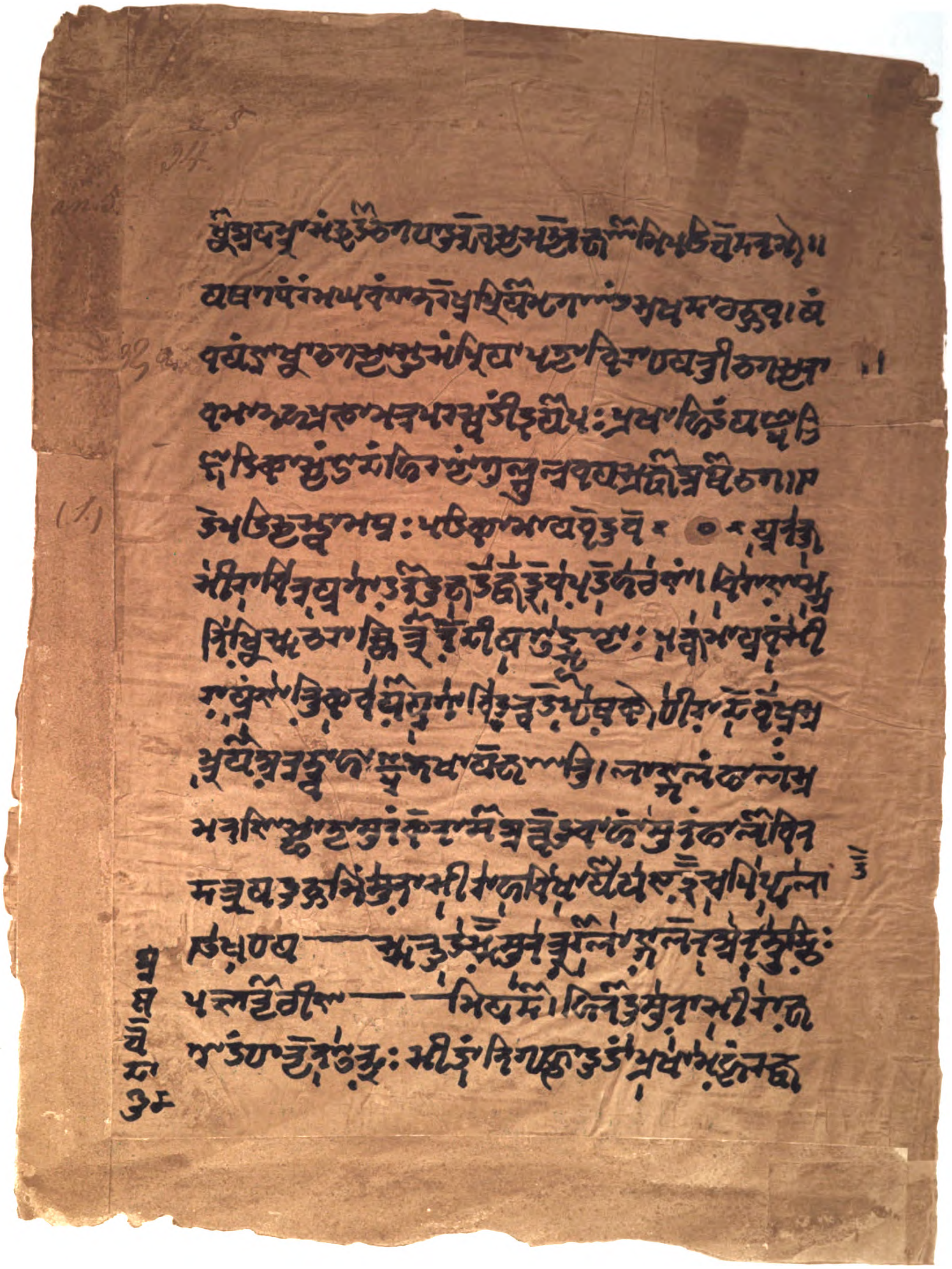




Digitized by Google

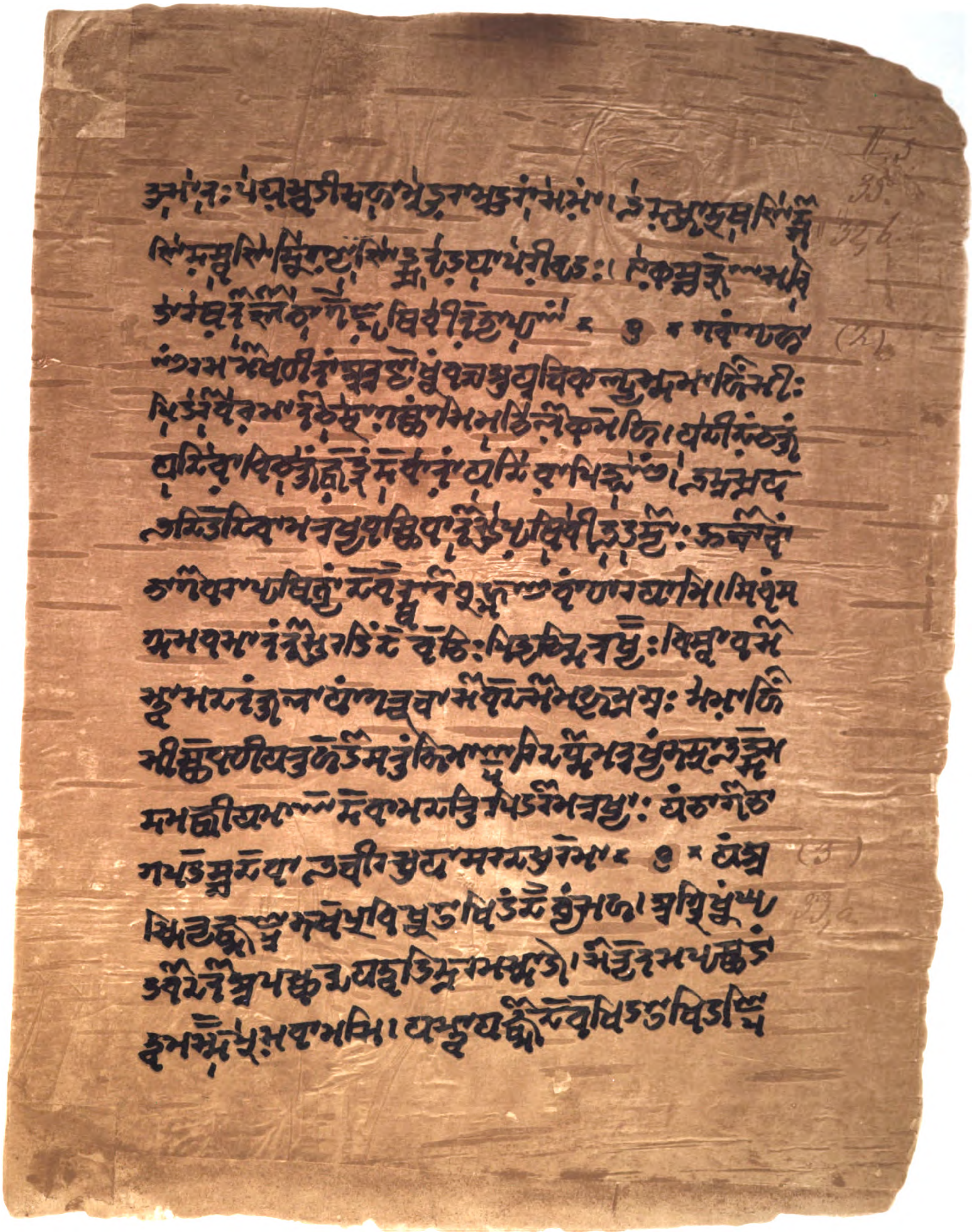


Digitized by Google



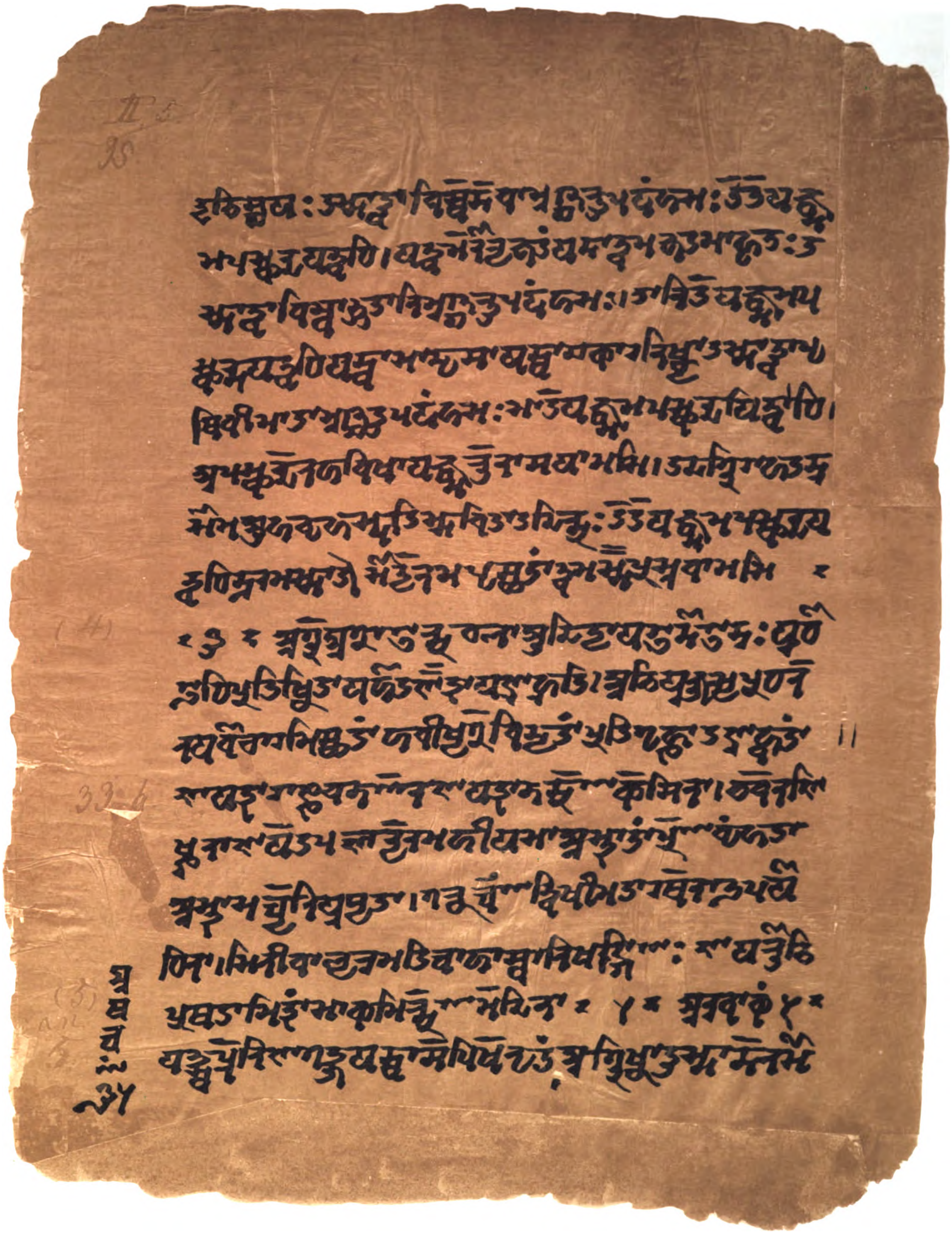
Digitized by Google

Digitized by Google



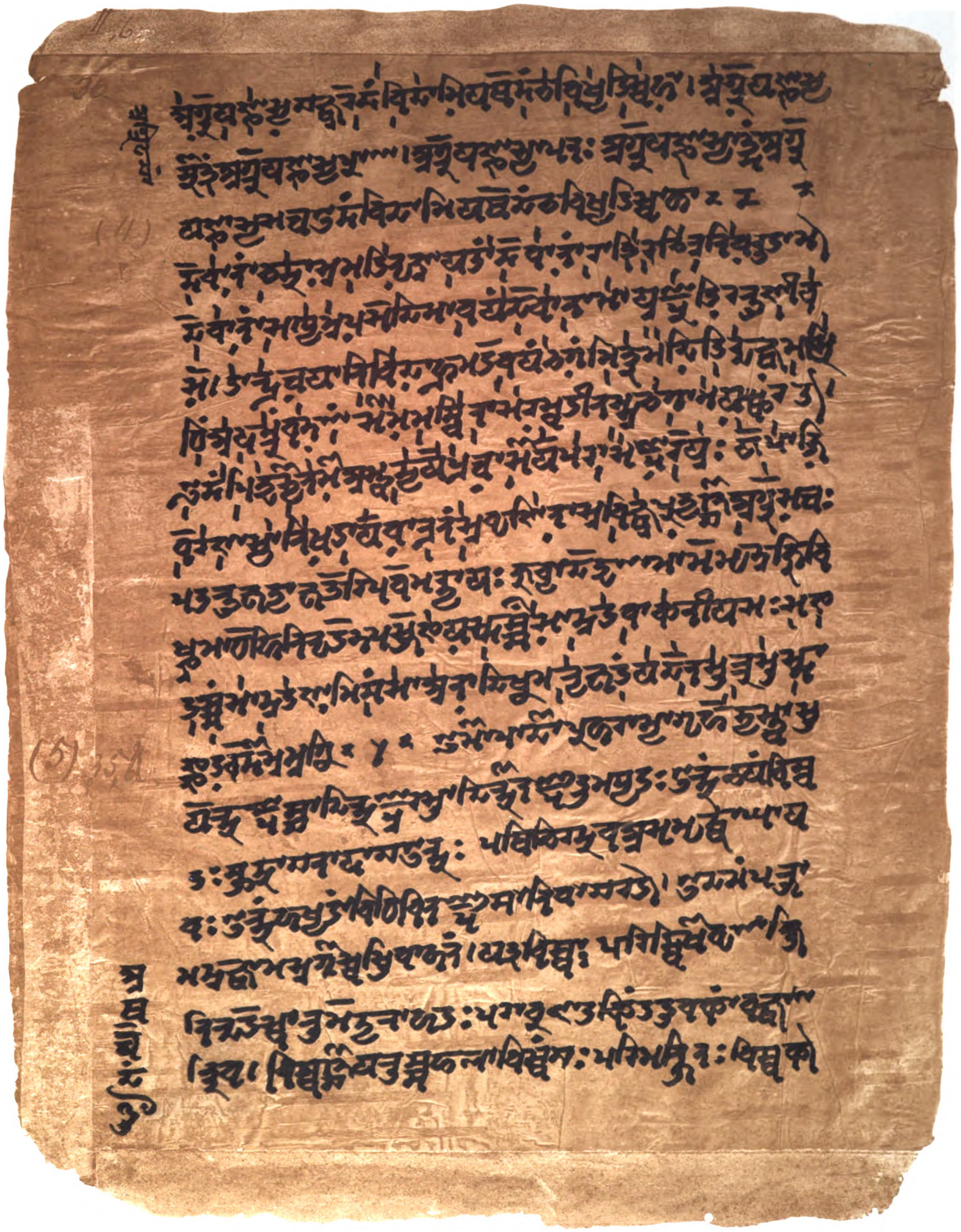
Digitized by Google

Fol. 35 b.

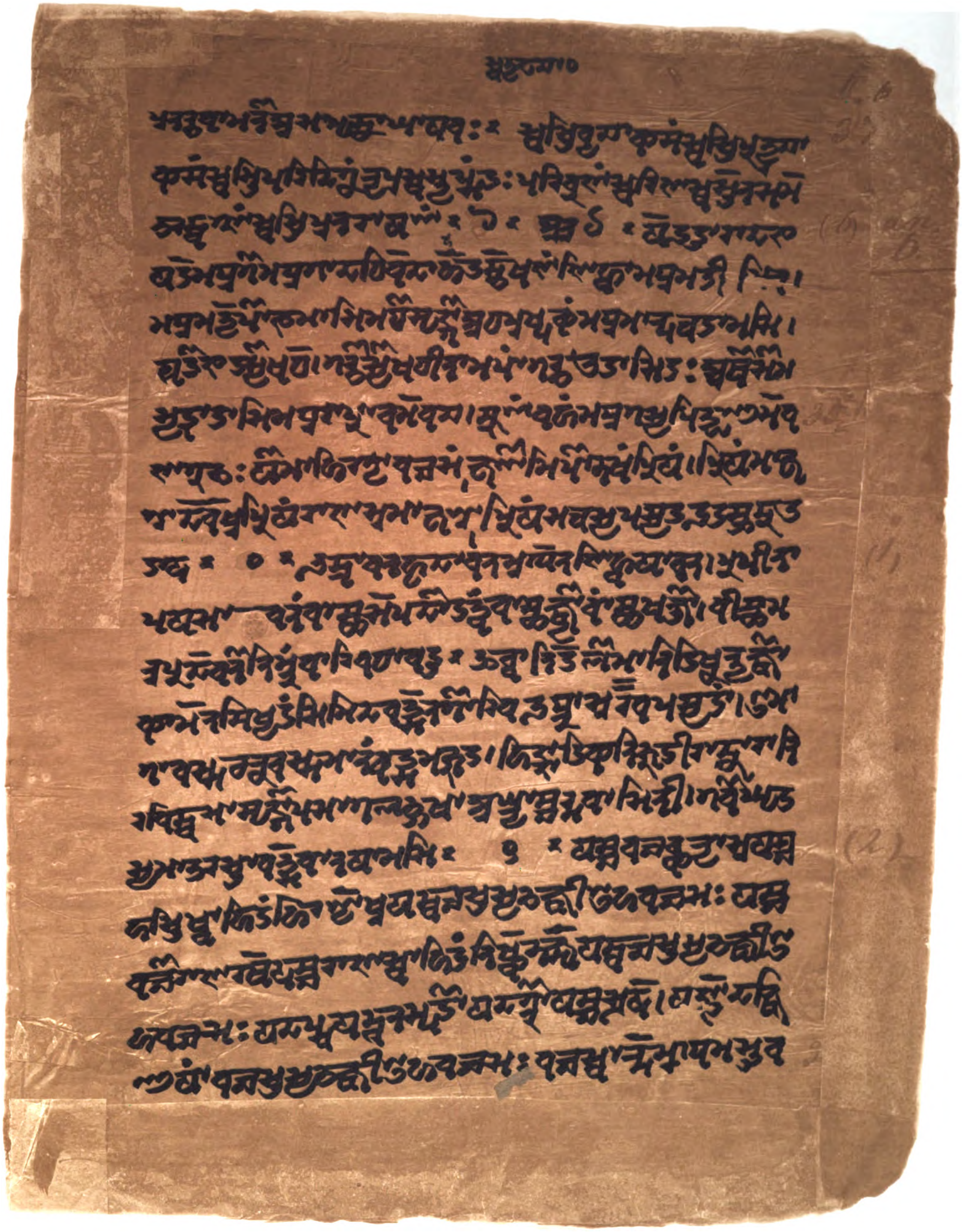


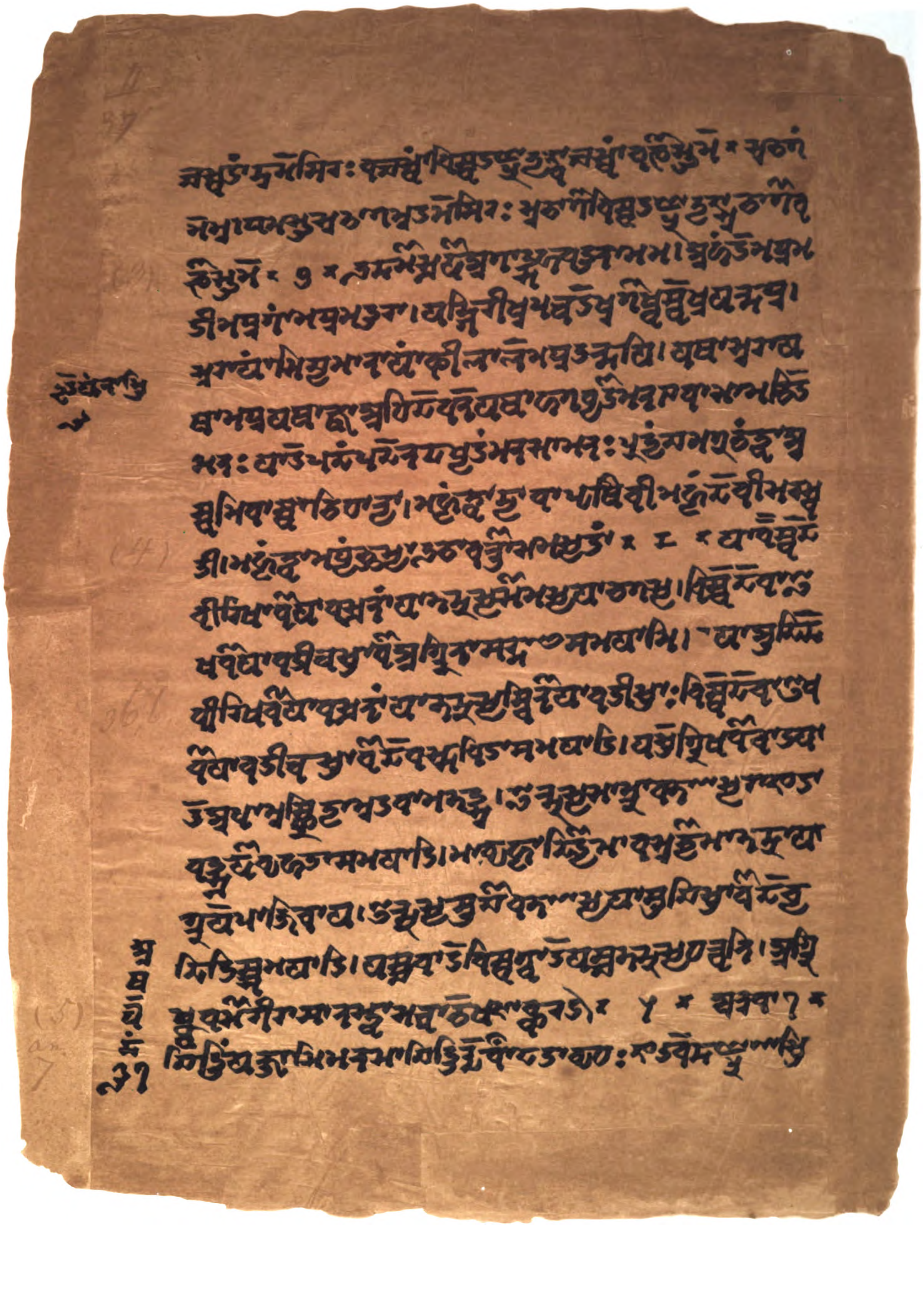
Digitized by Google

Digitized by Google

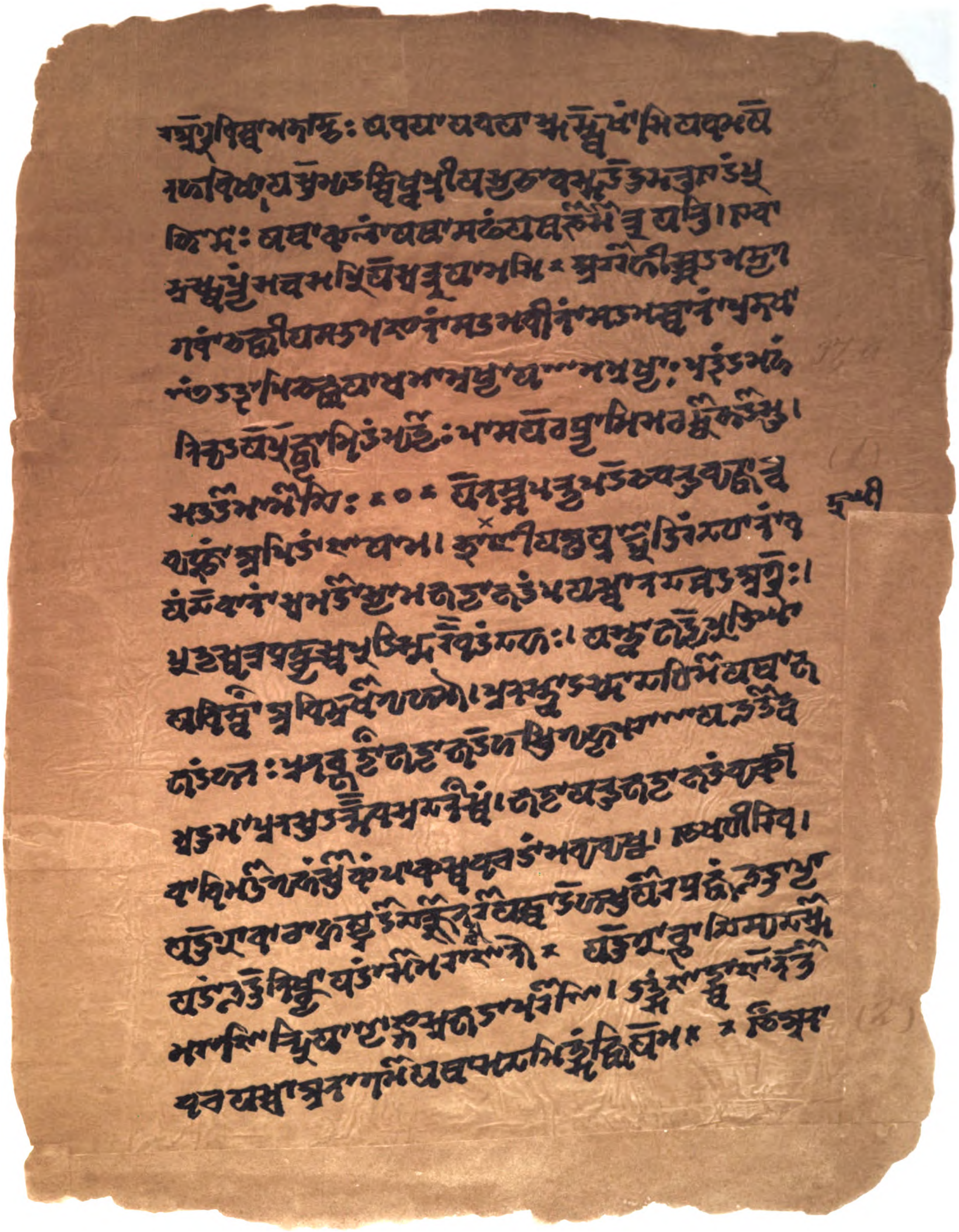


Digitized by Google

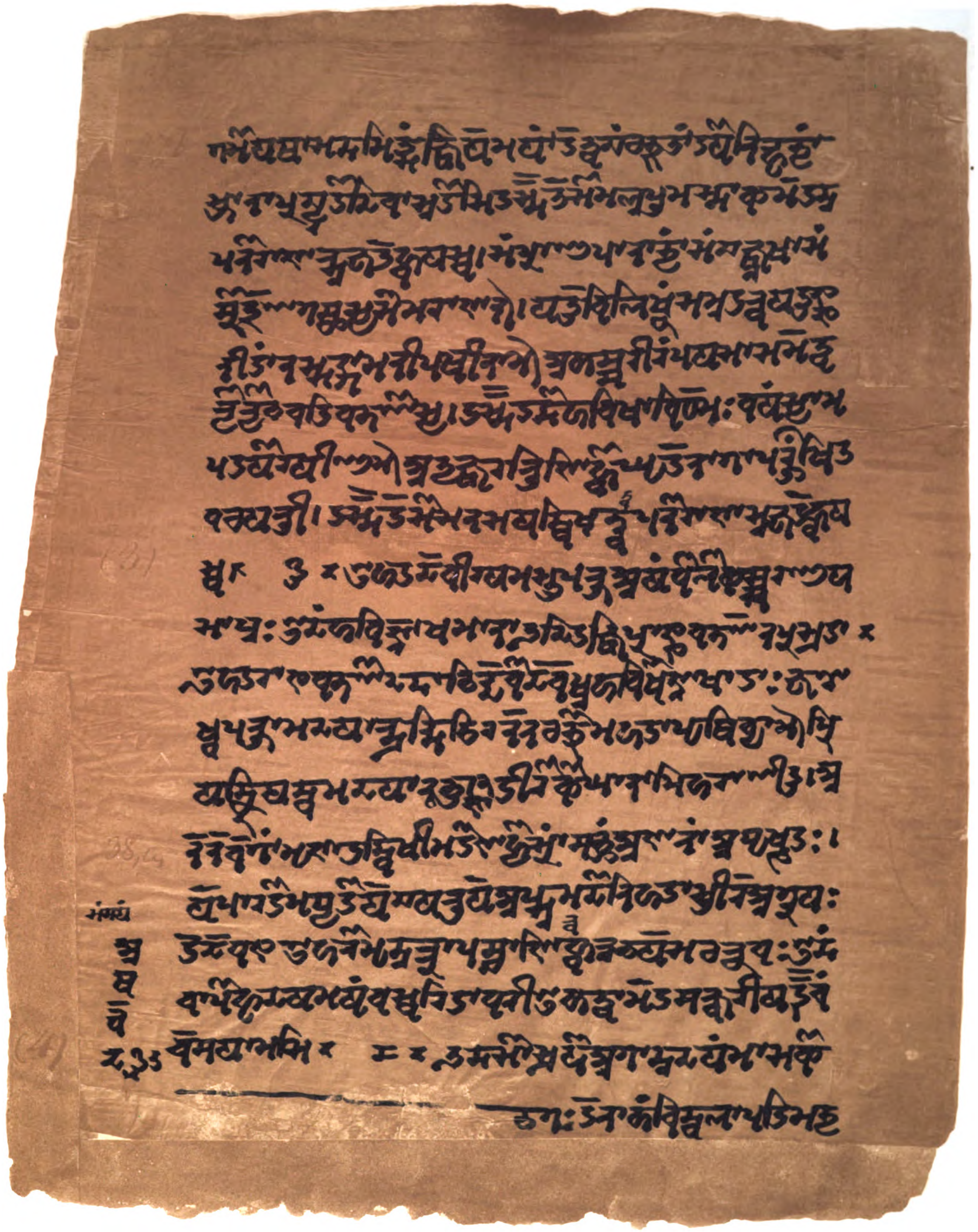




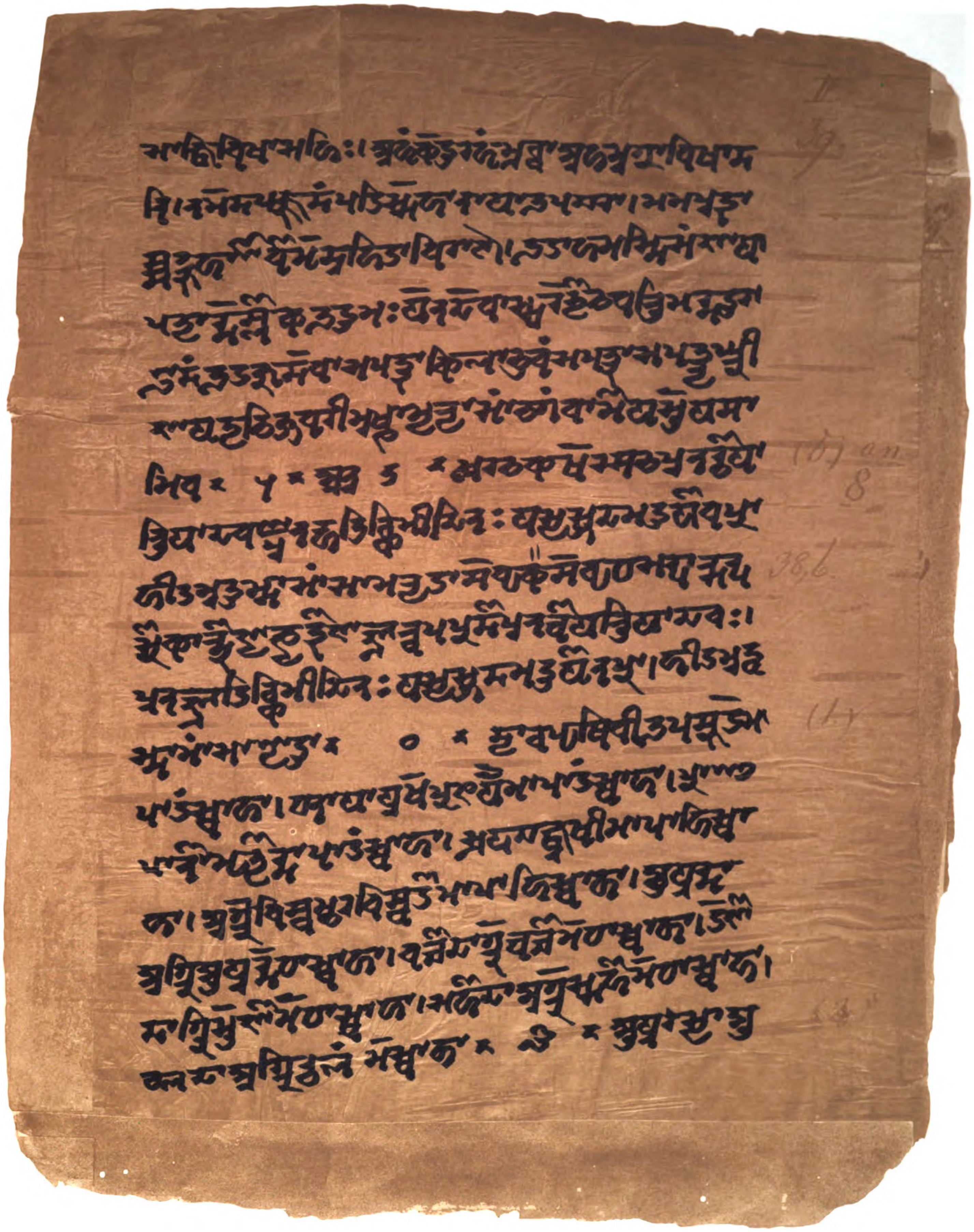
Digitized by Google



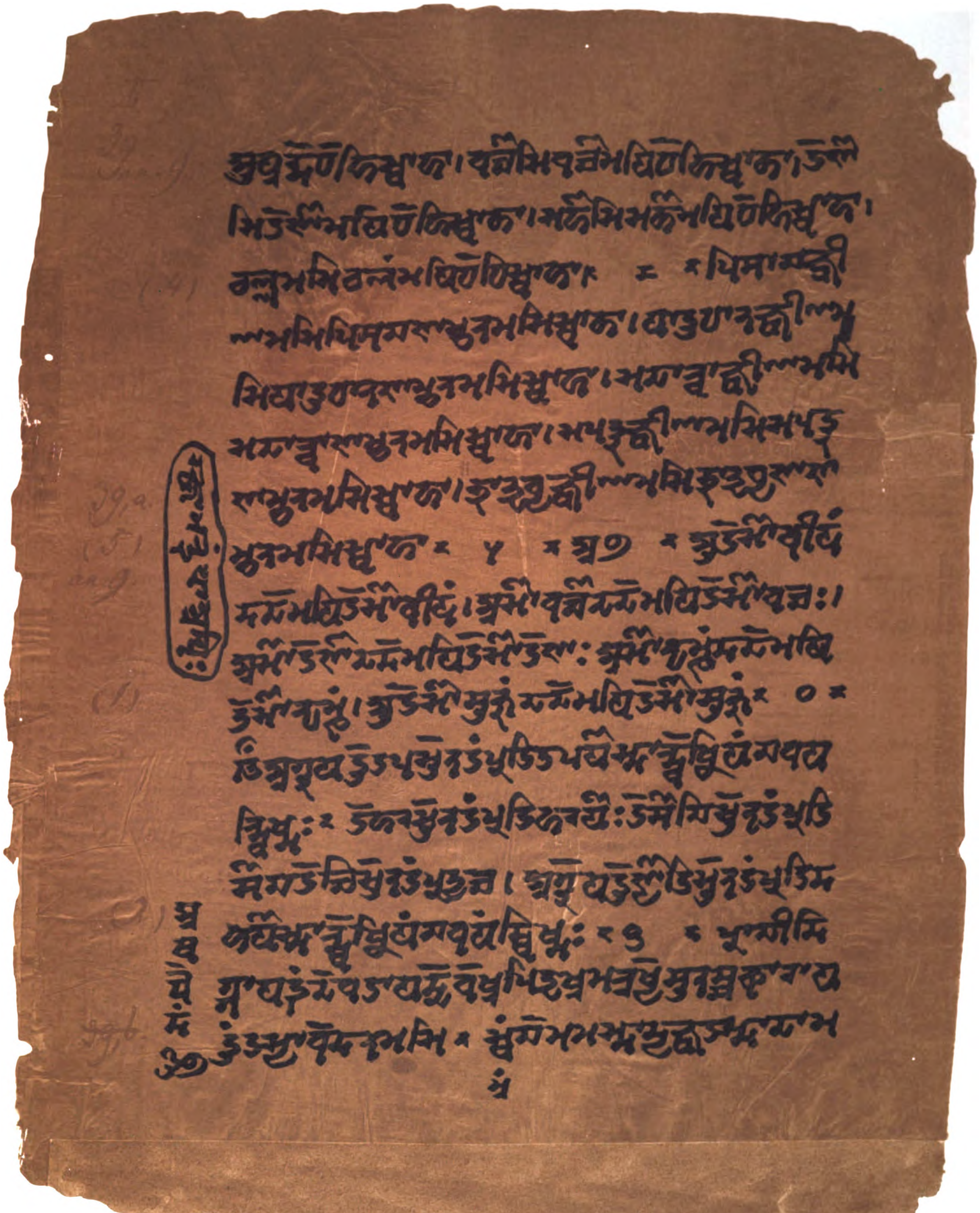
Digitized by Google

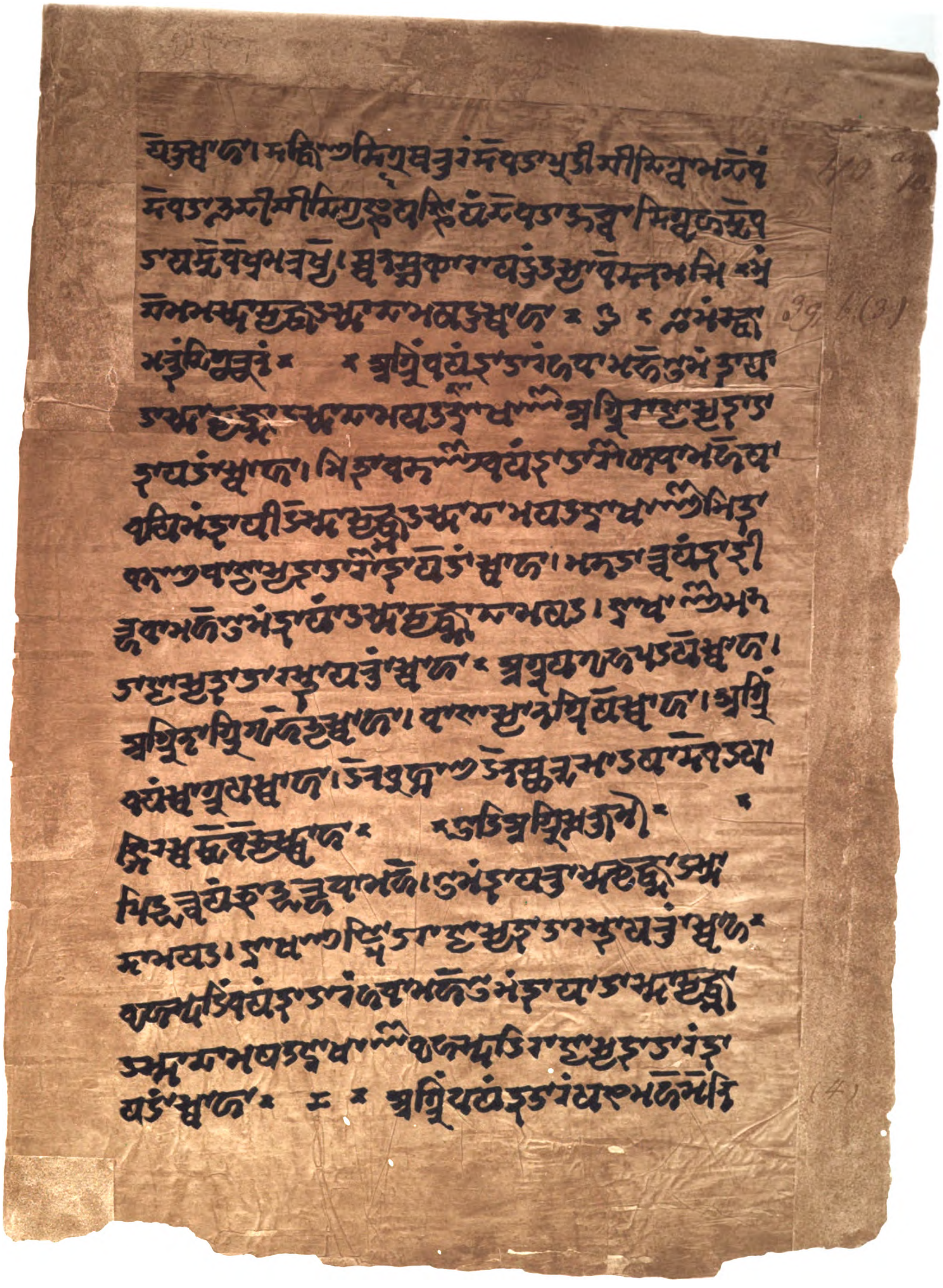


Digitized by Google



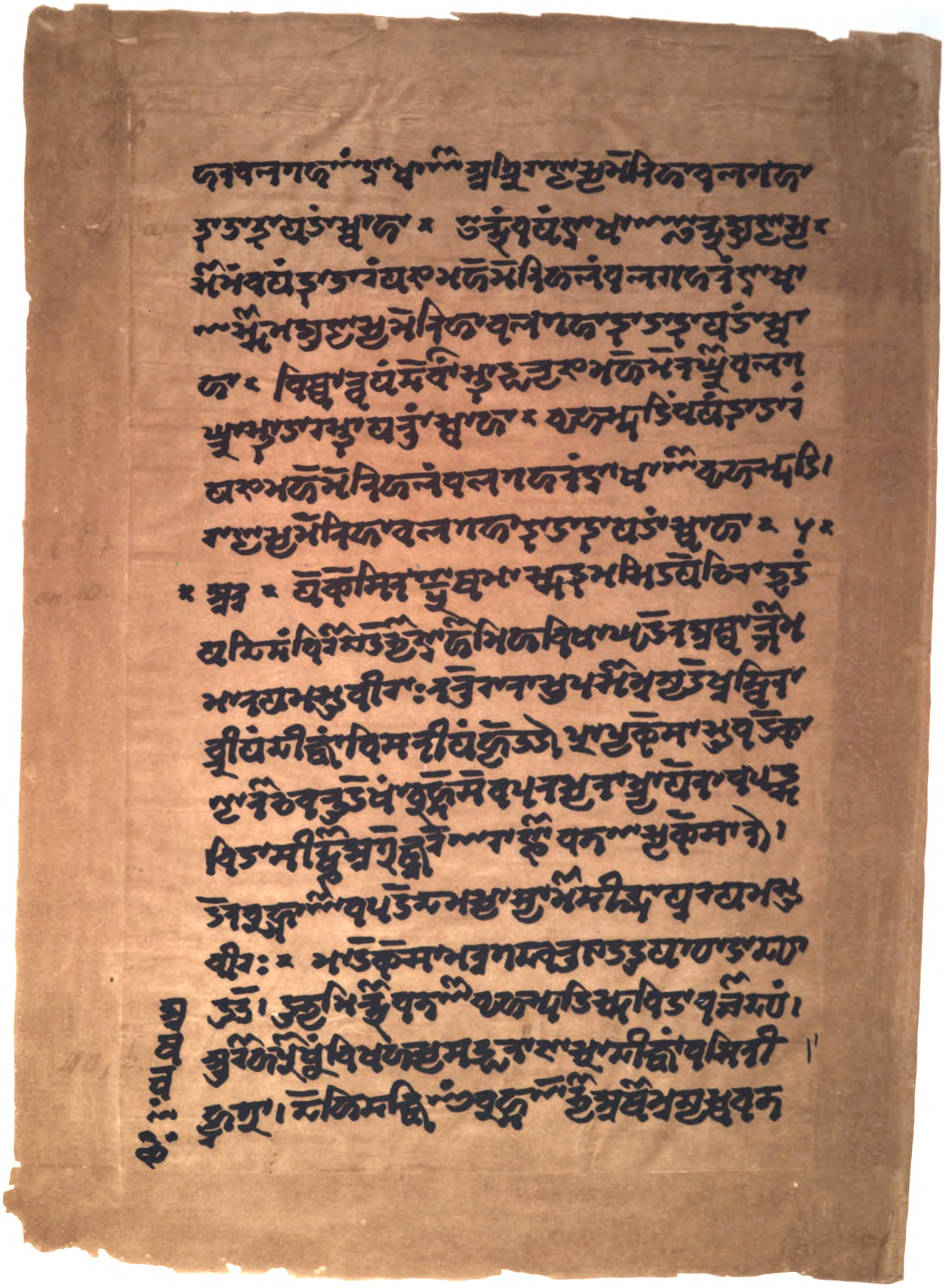
Digitized by Google





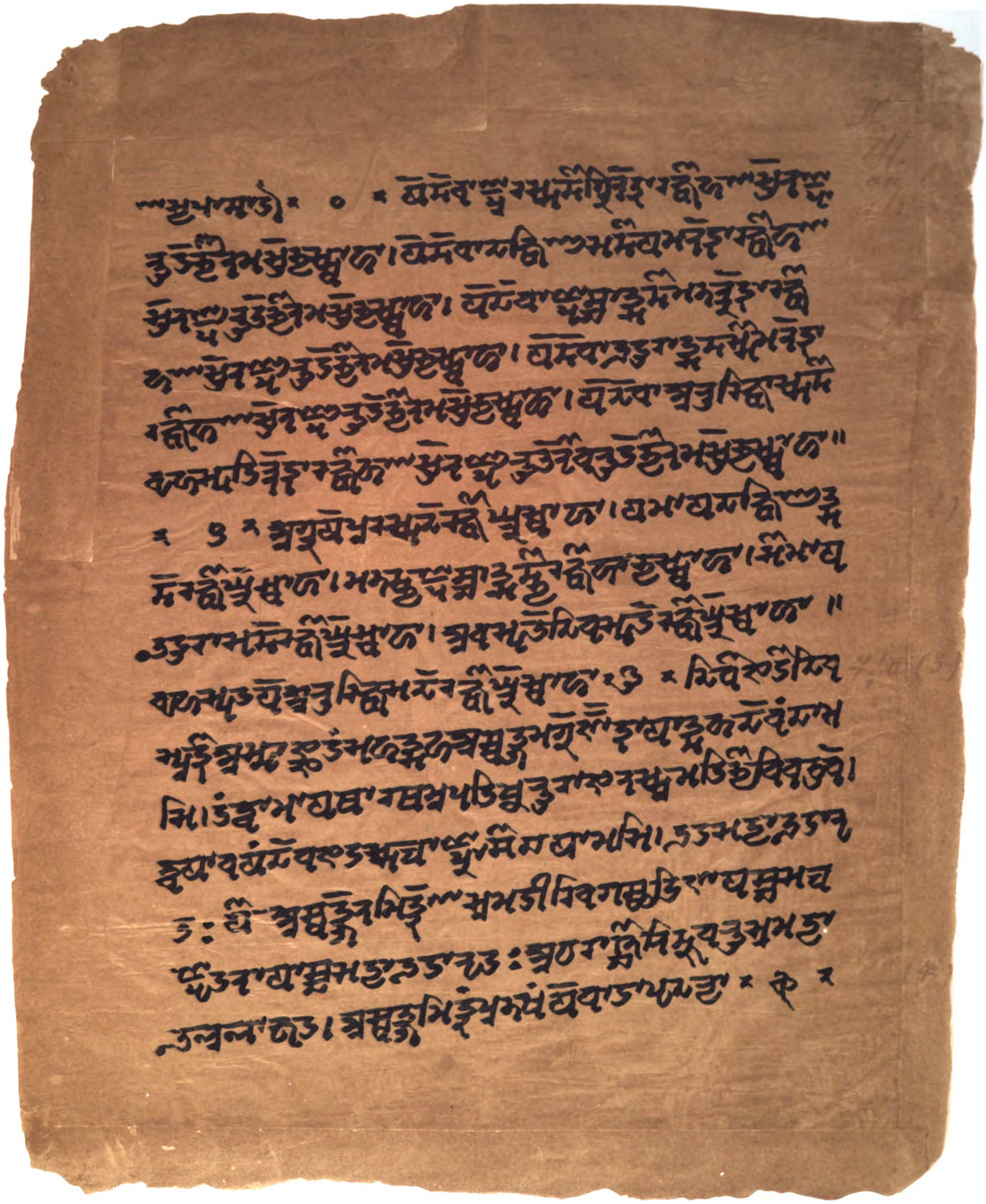
Digitized by Google

Fol. 40b.



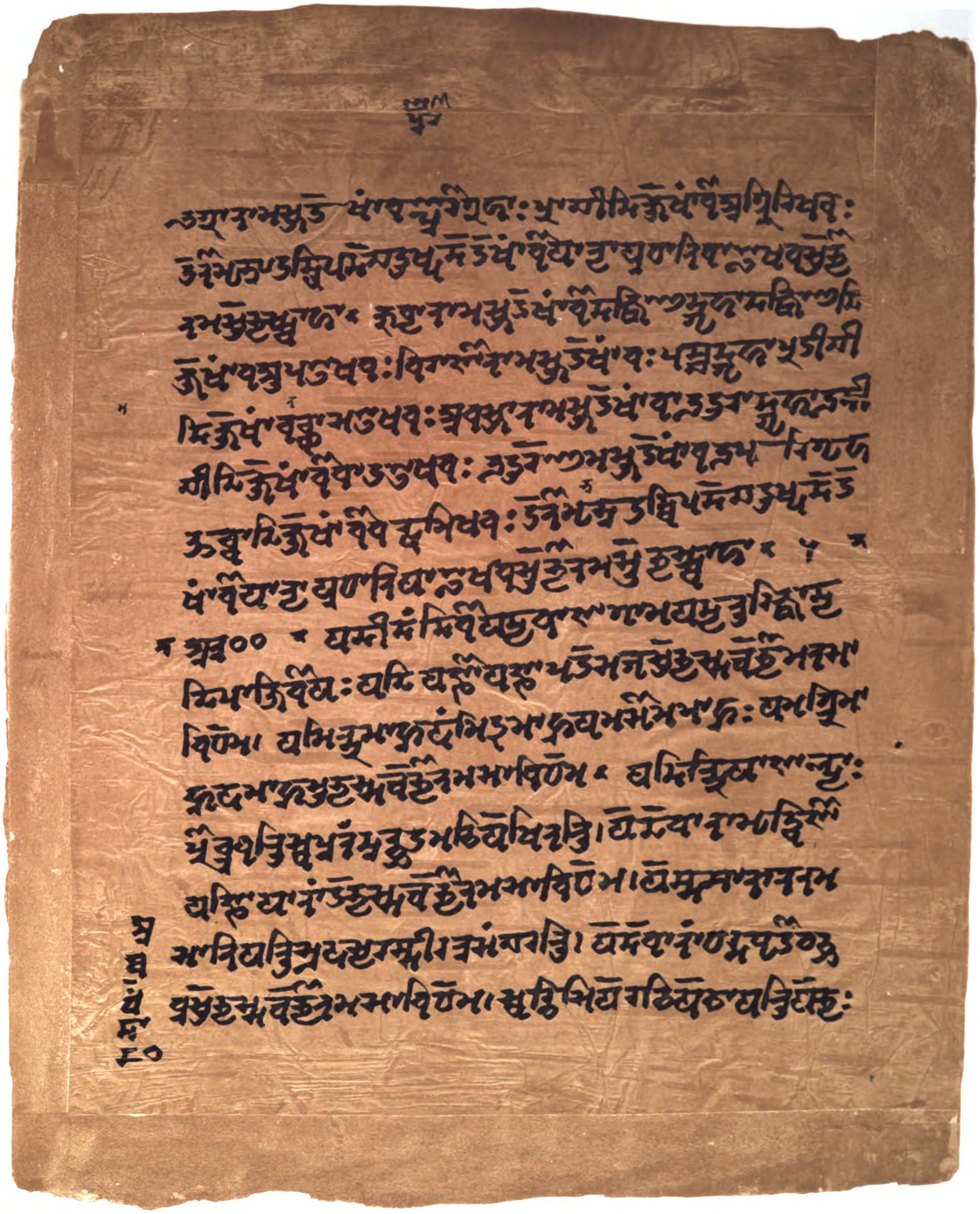
Digitized by Google

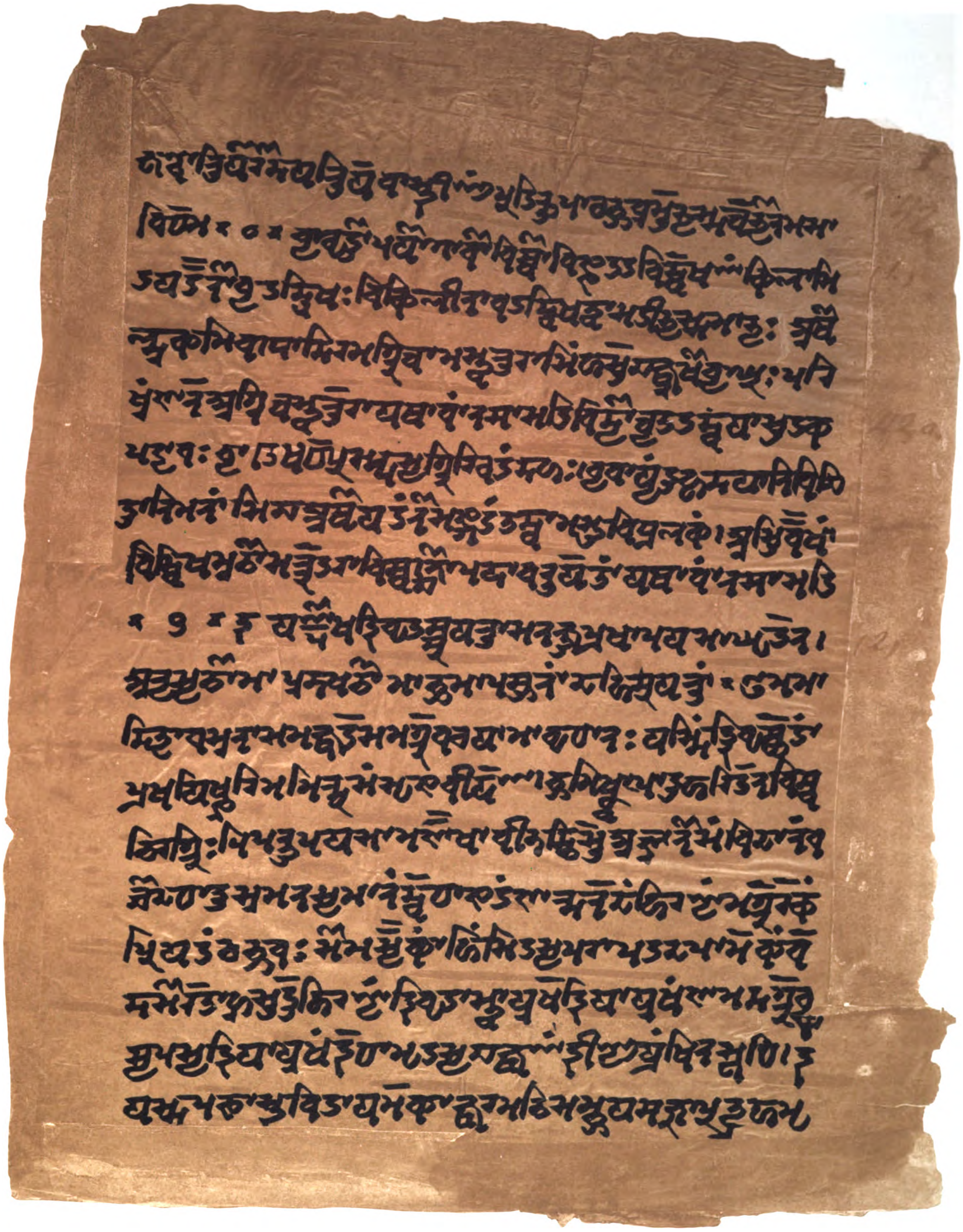
Digitized by Google

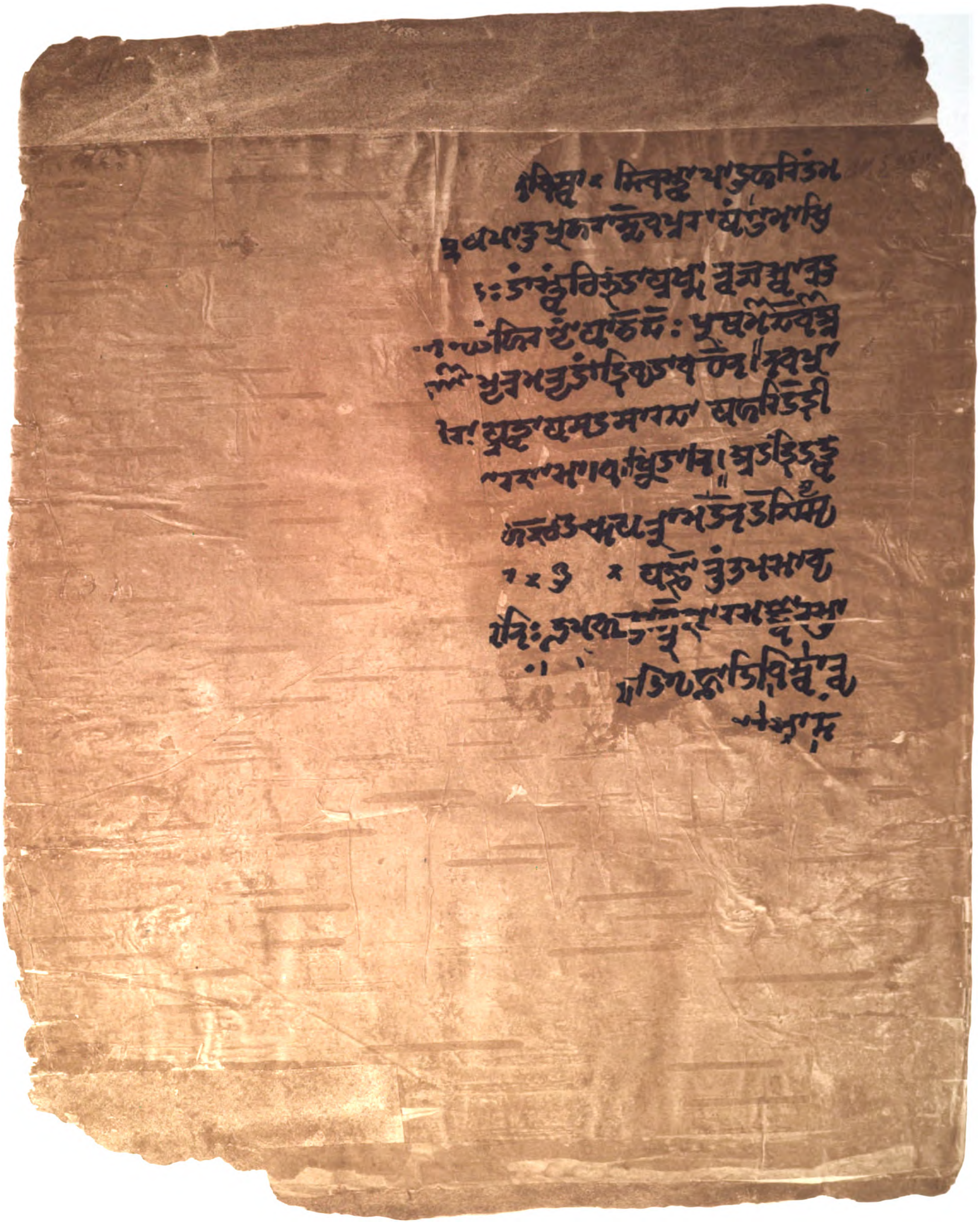


Digitized by Google

Digitized by Google

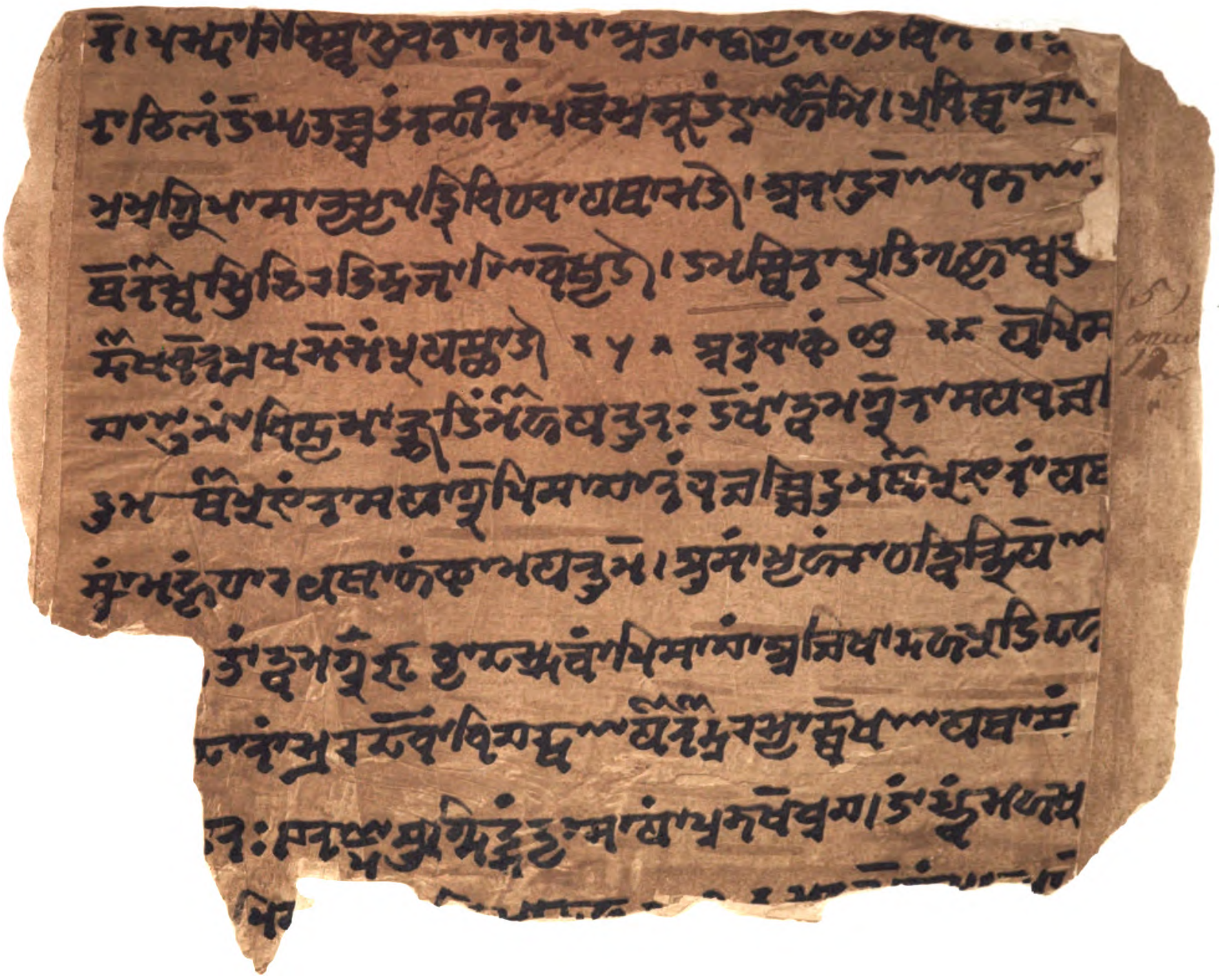




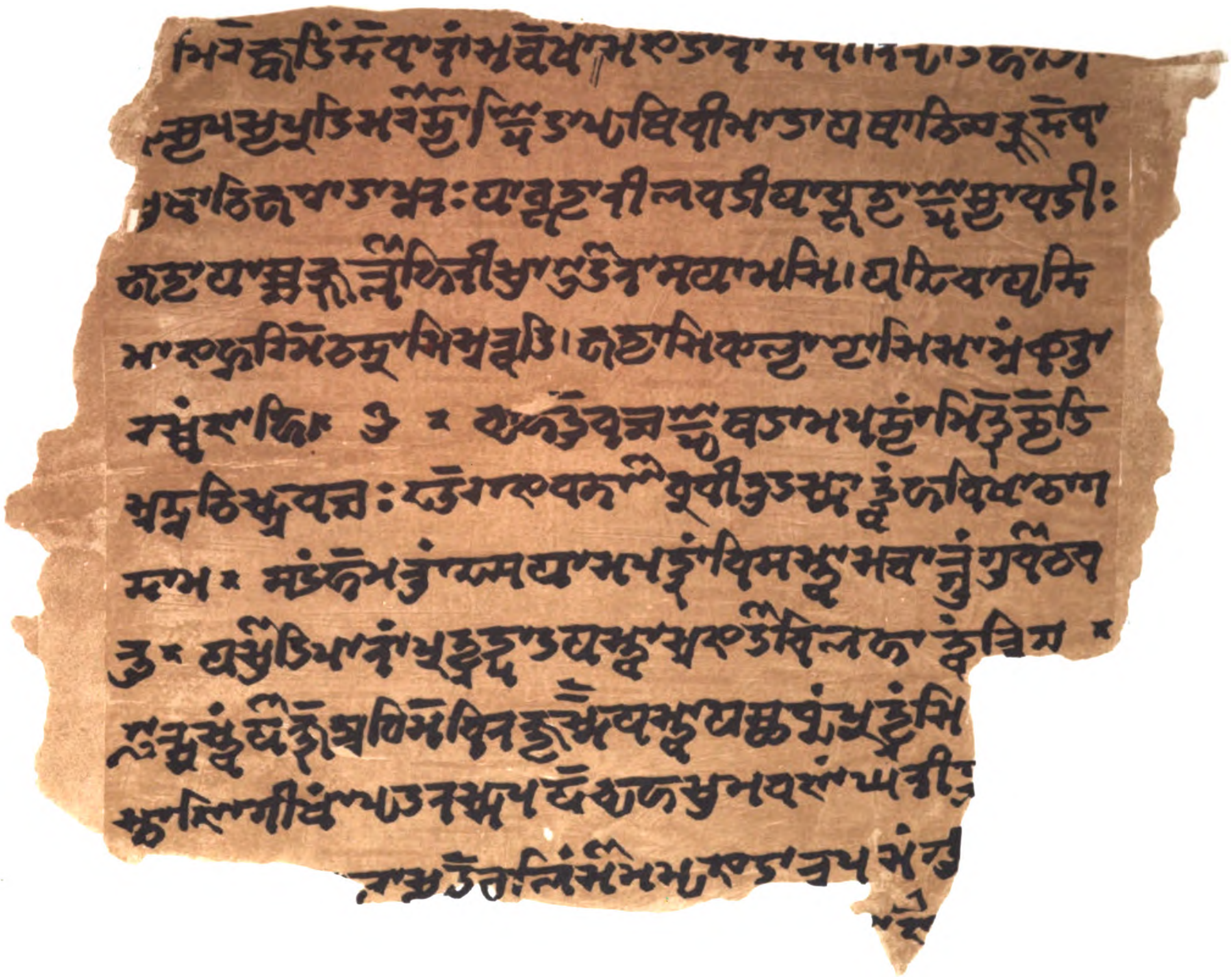


Digitized by Google

Digitized by Google

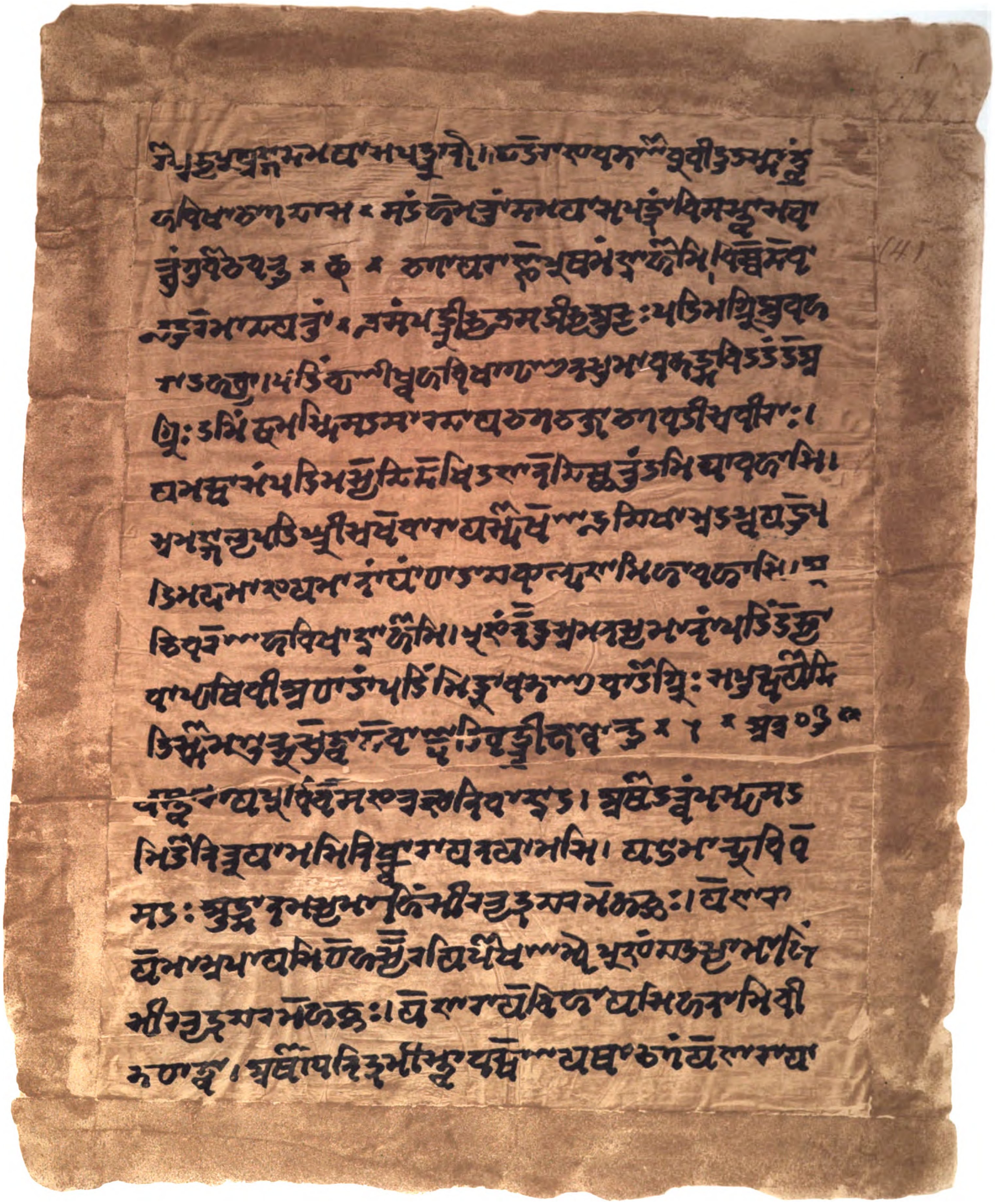


Digitized by Google



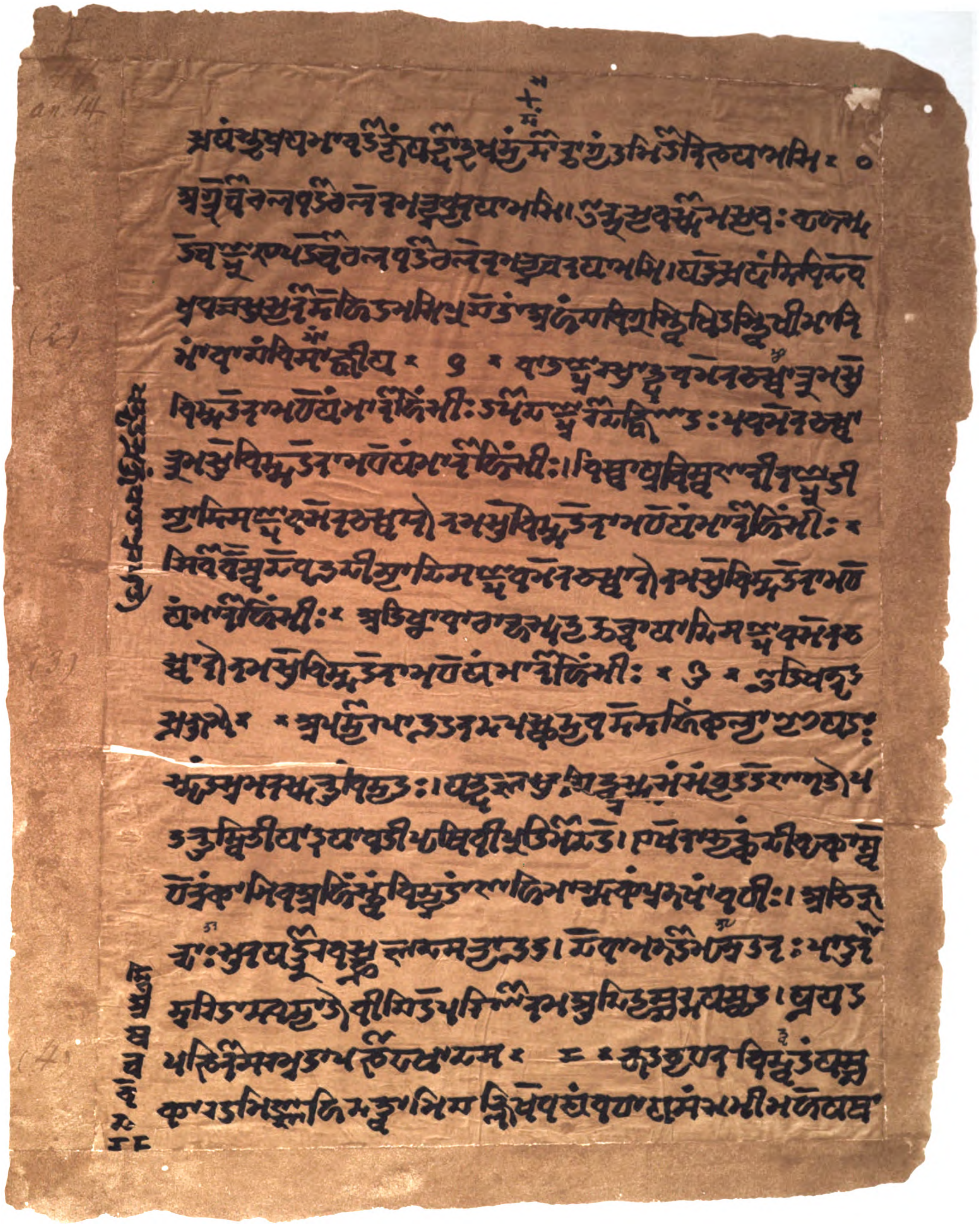
Digitized by Google

Digitized by Google



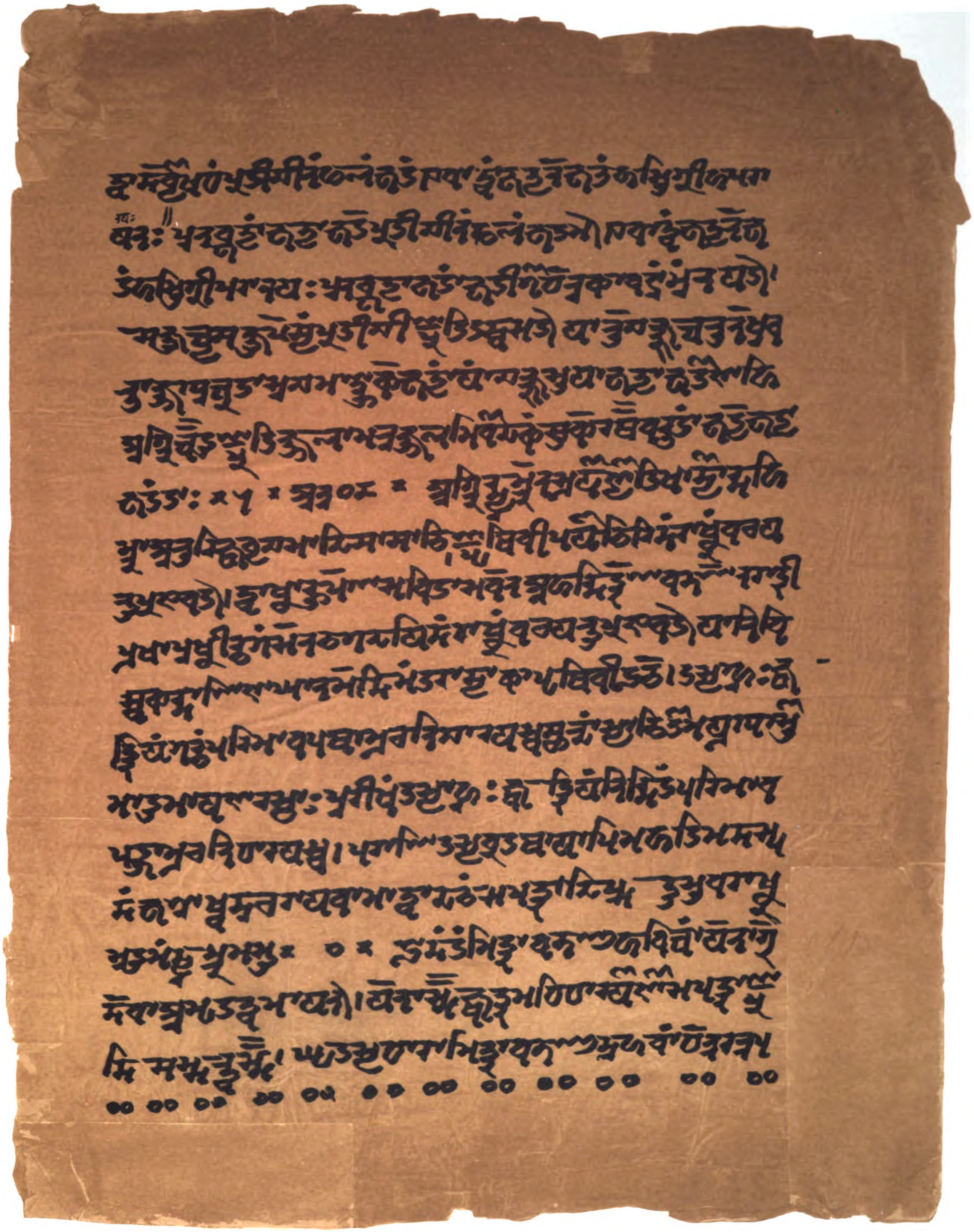
Digitized by Google

Digitized by Google



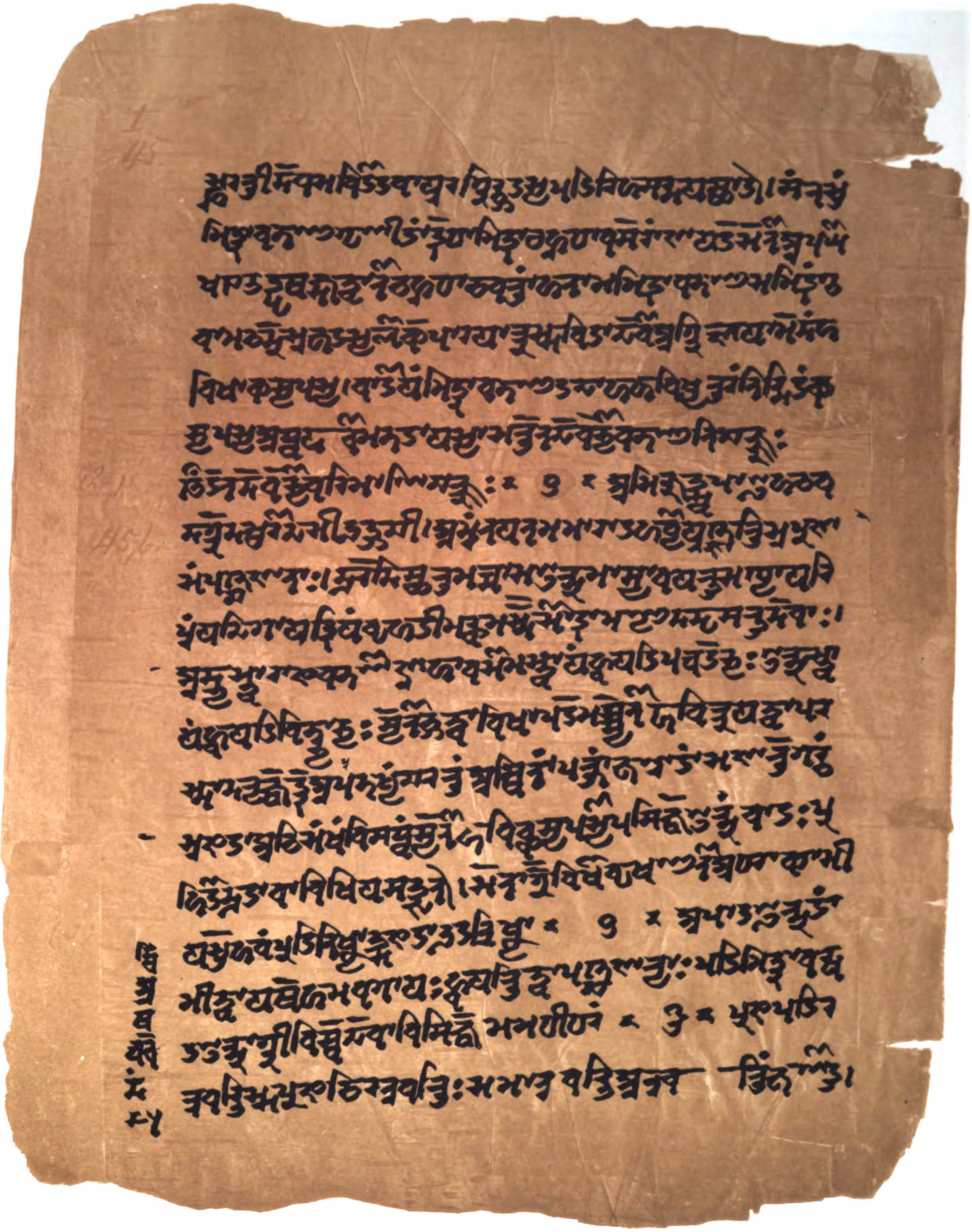
Digitized by Google

Fol. 45a.

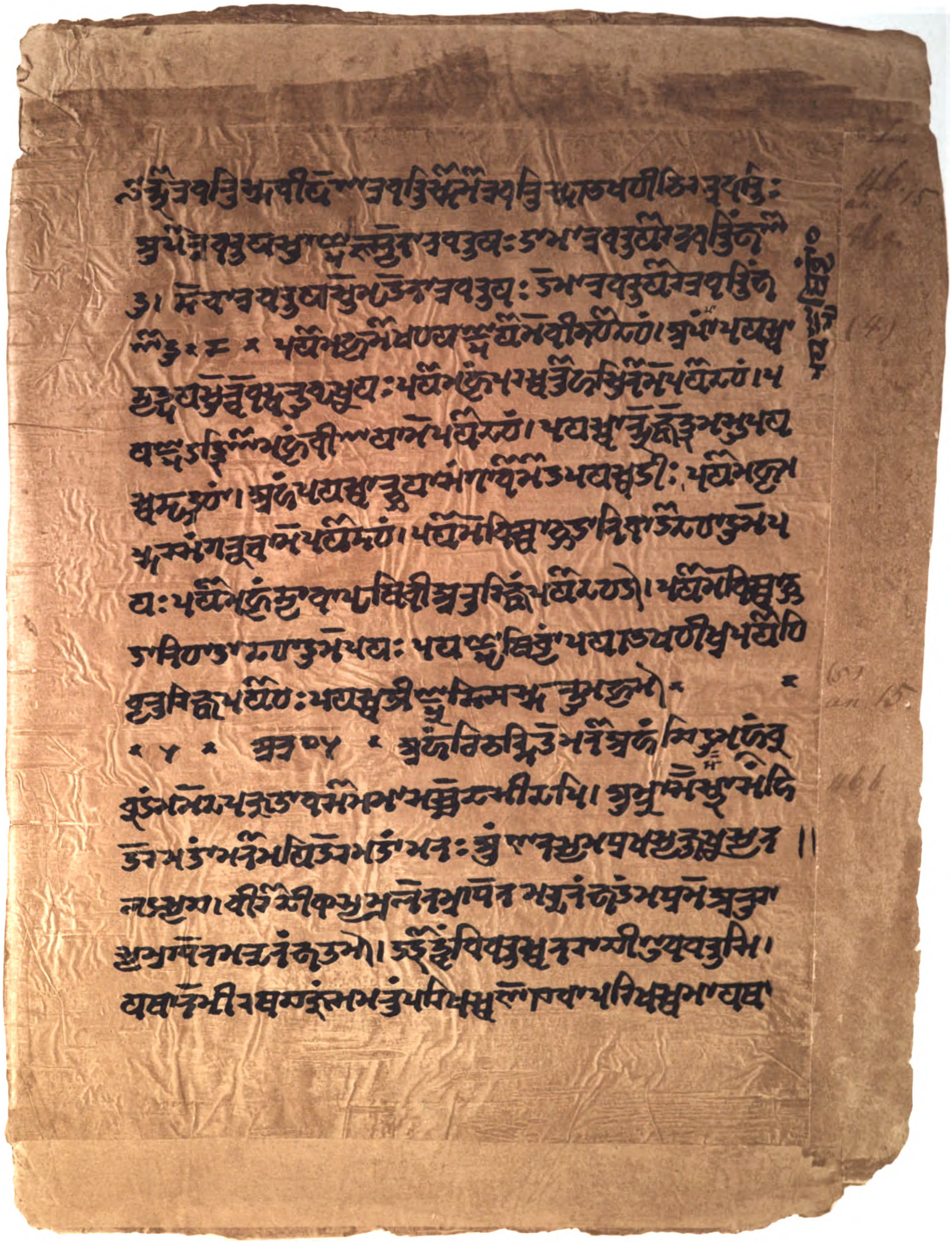


Digitized by Google

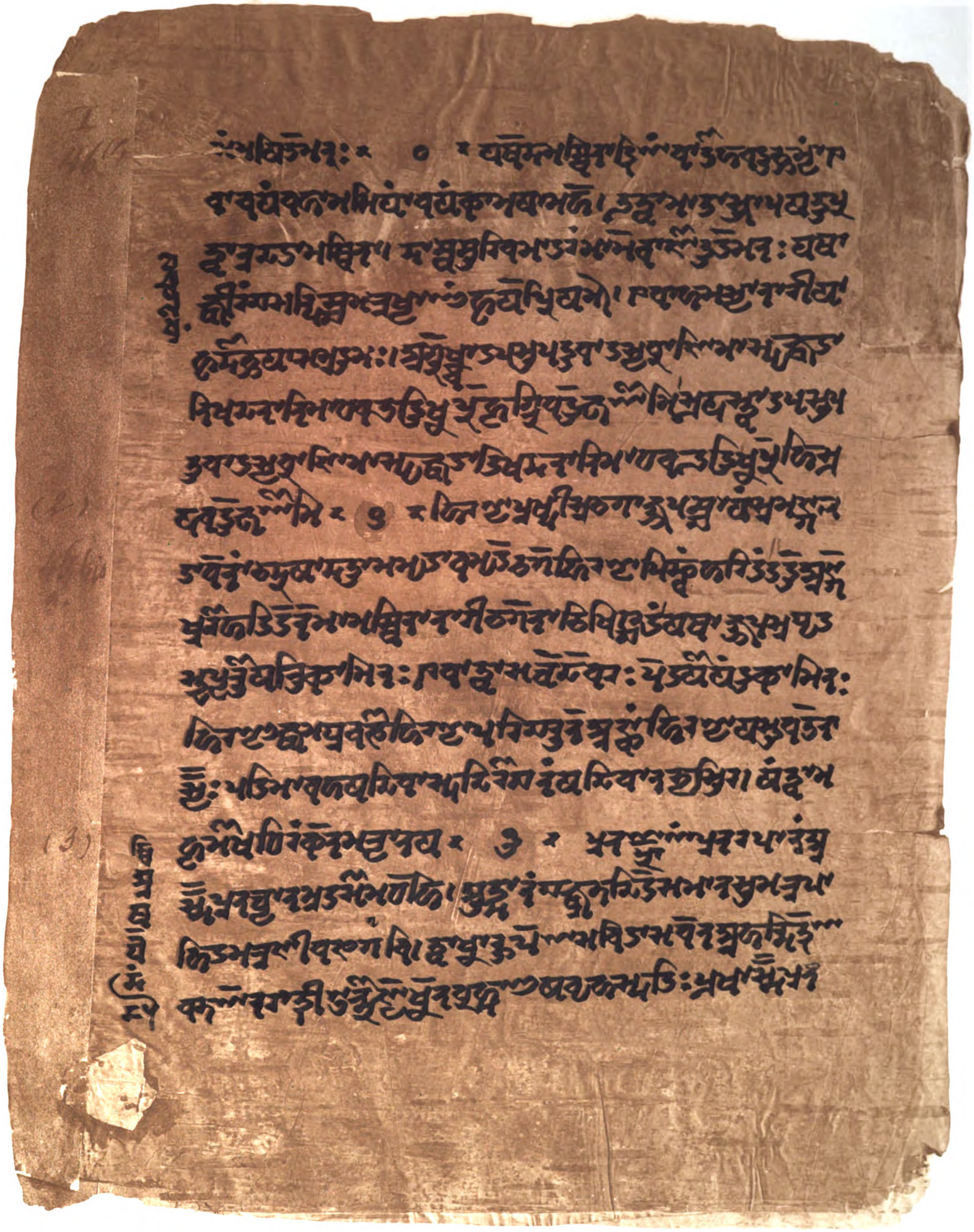
Fol. 45 b.

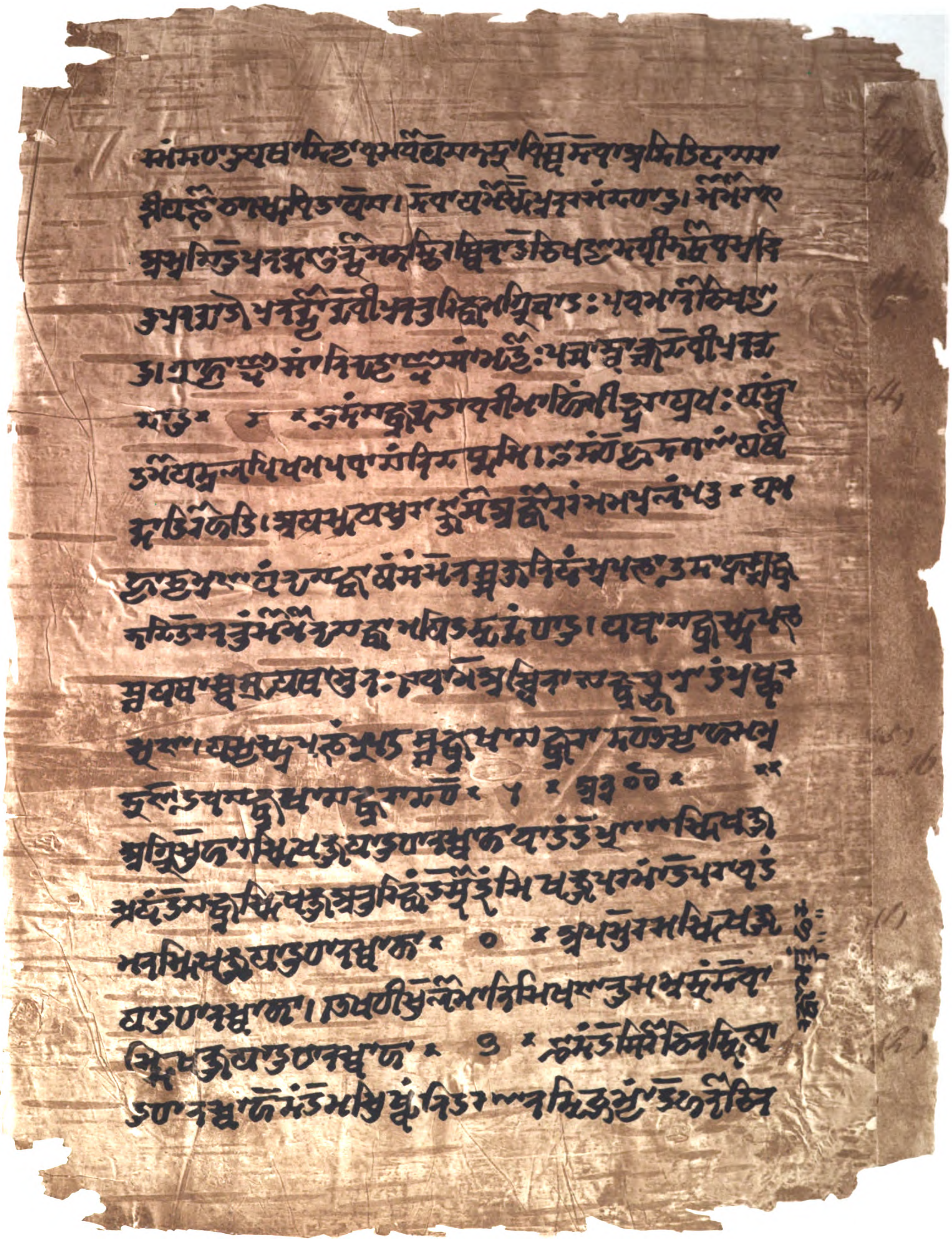


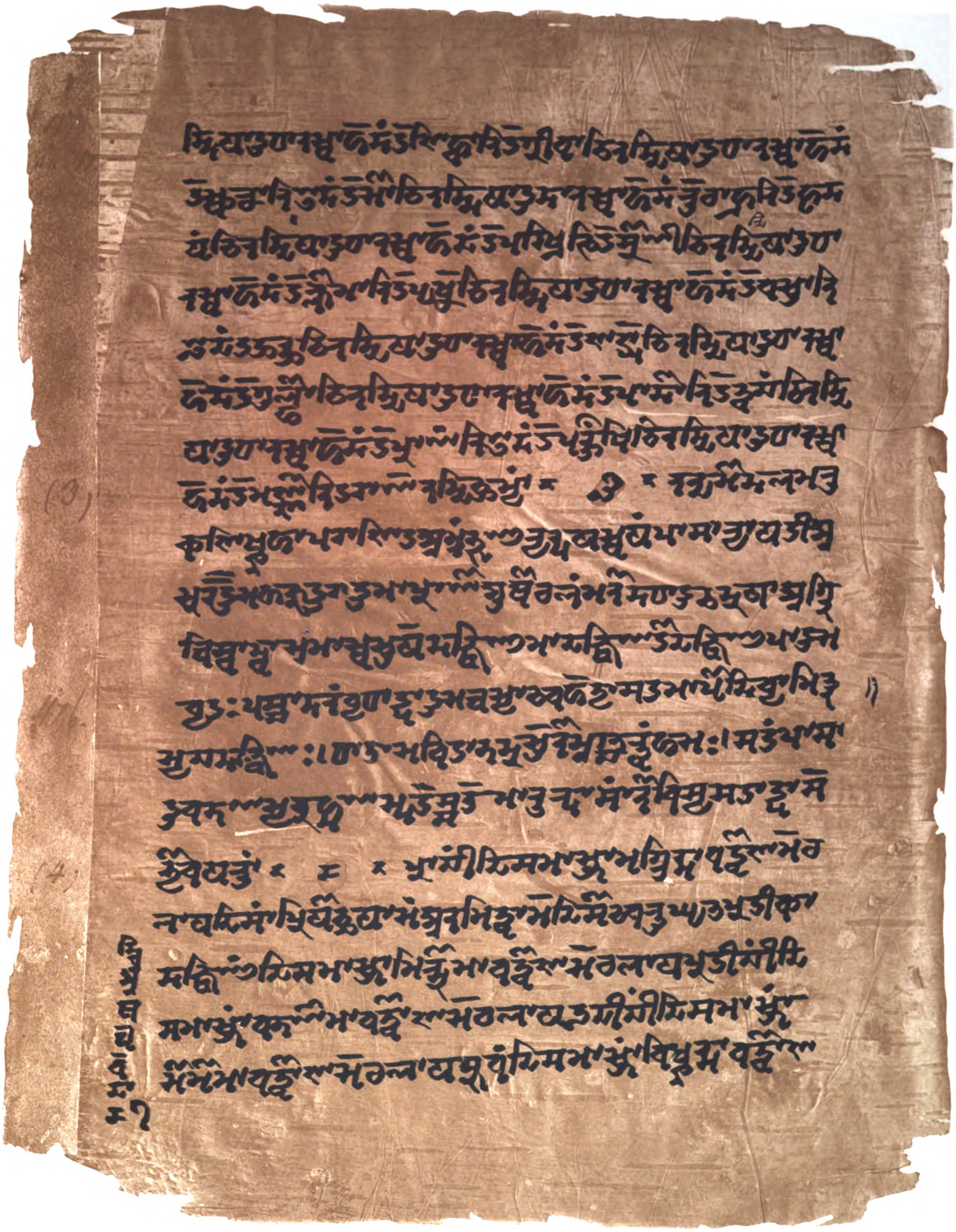
Digitized by Google



Digitized by Google

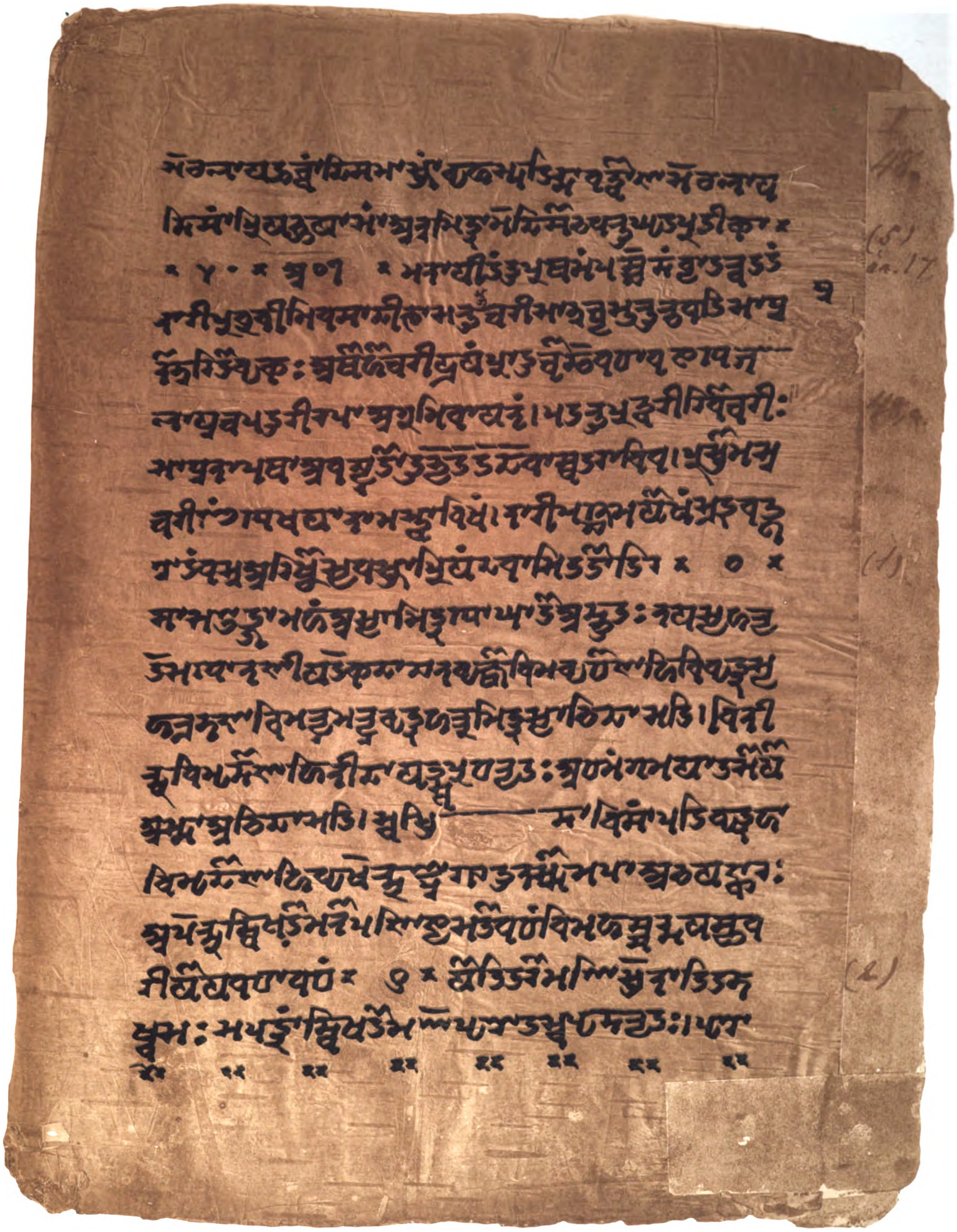


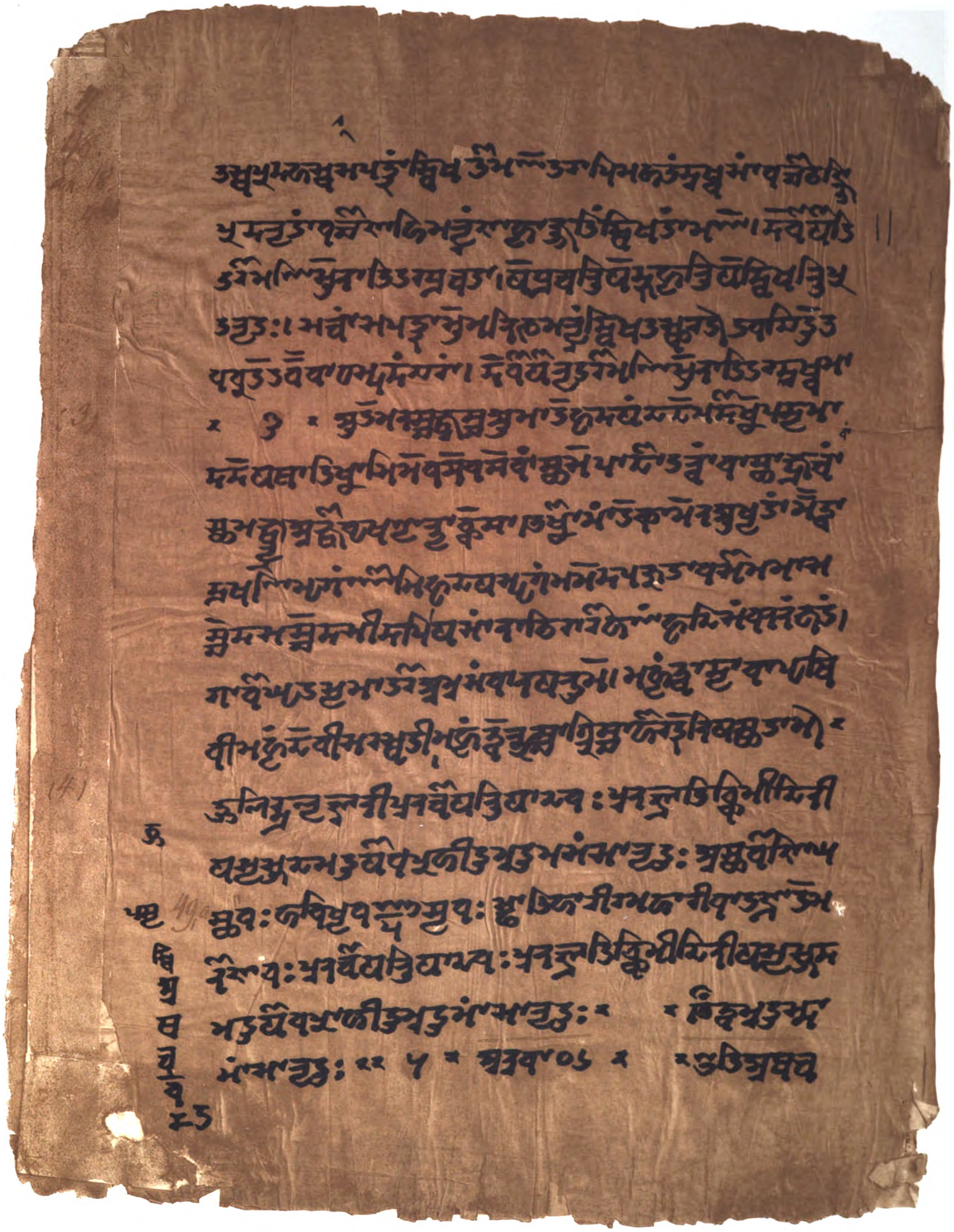




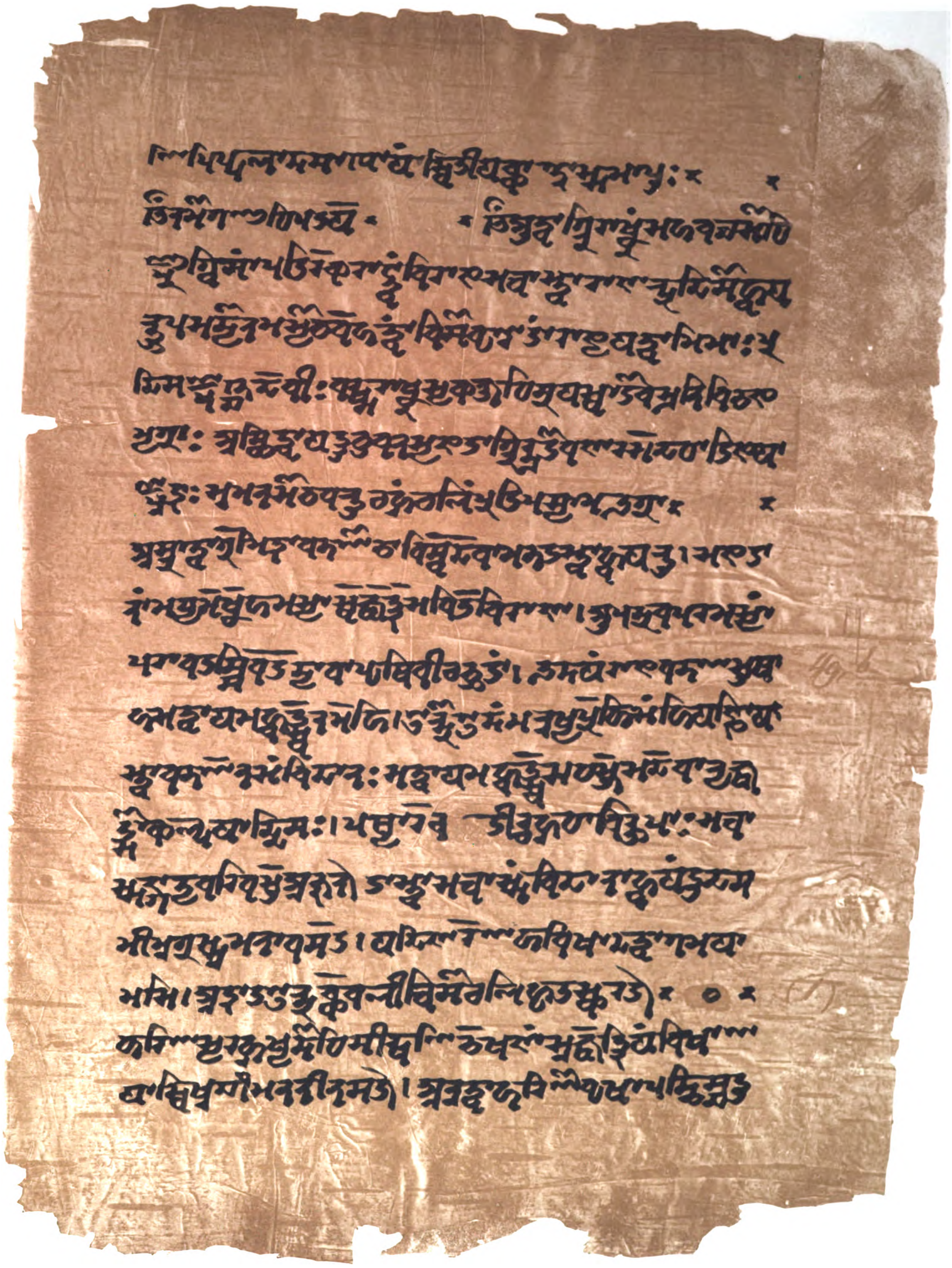
Digitized by Google

Digitized by Google

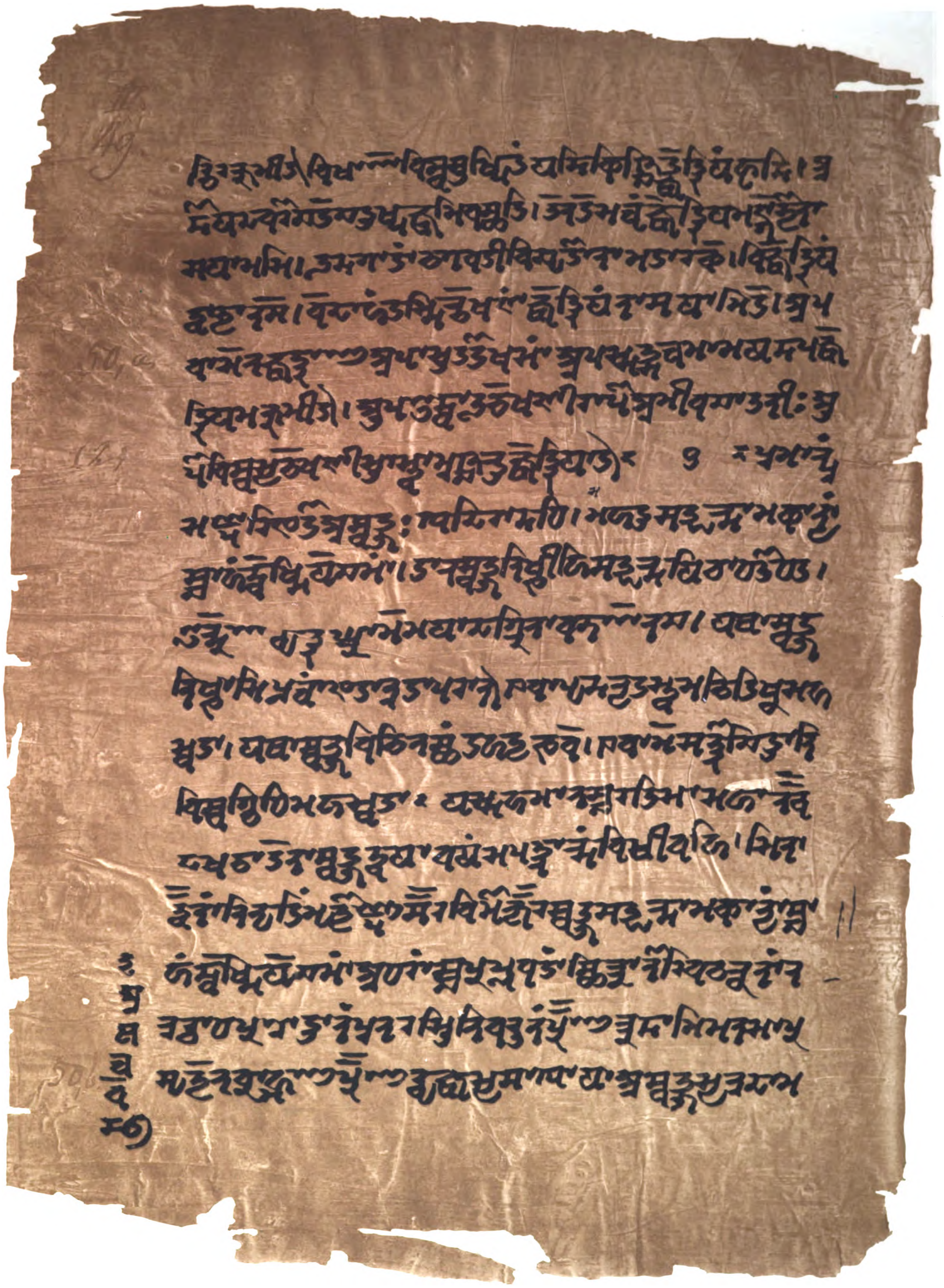




Digitized by Google

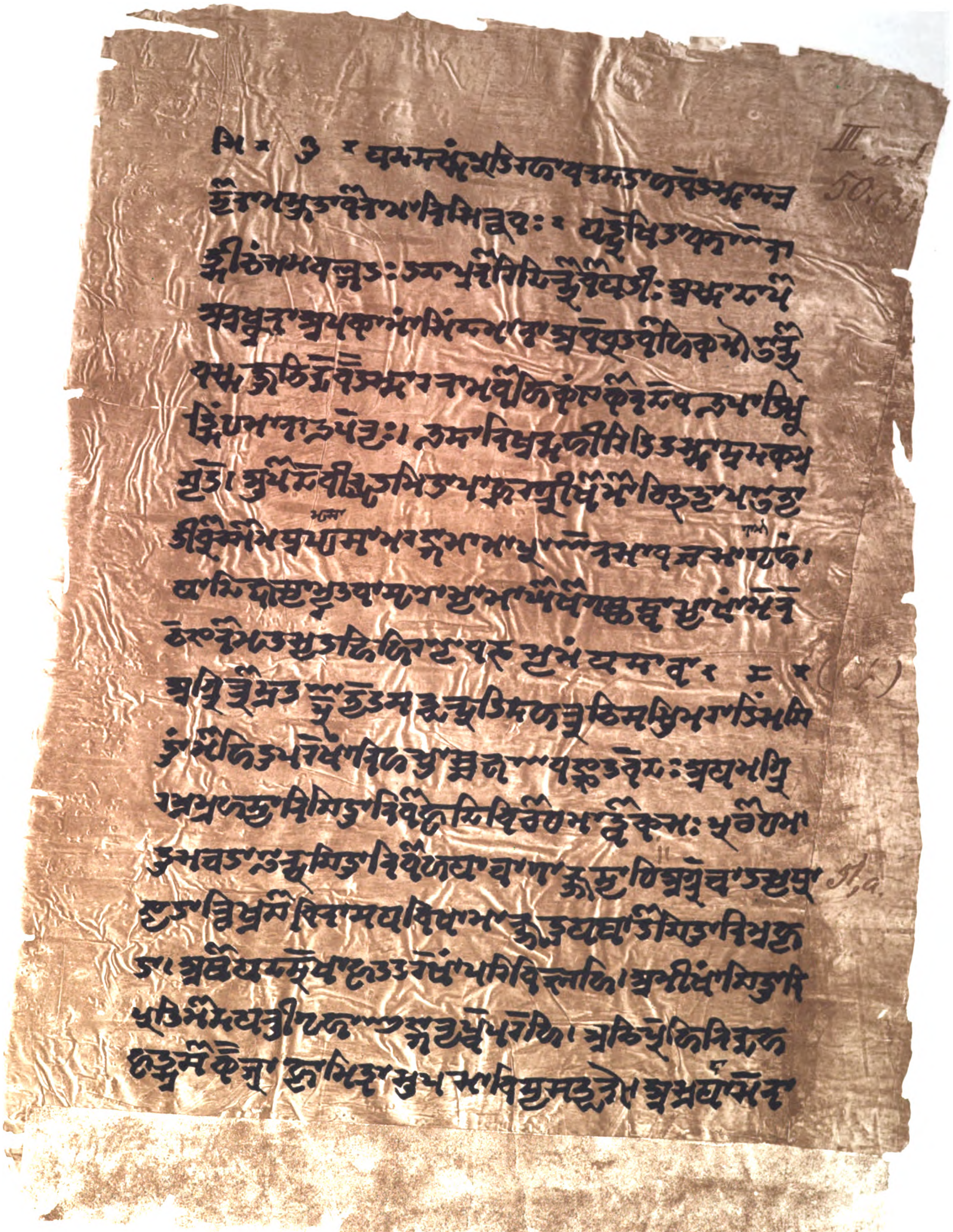


Digitized by Google



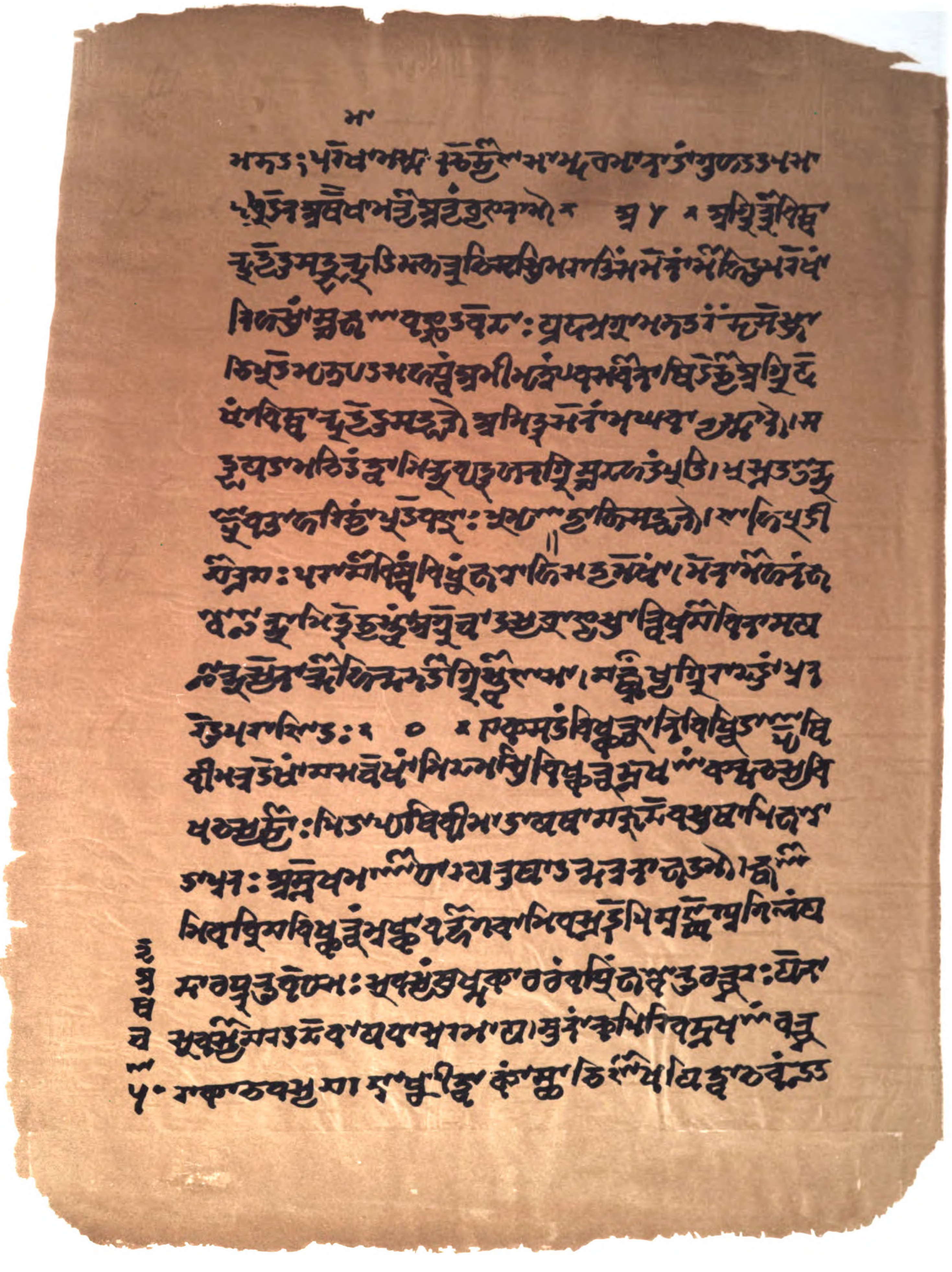
Digitized by Google

Digitized by Google

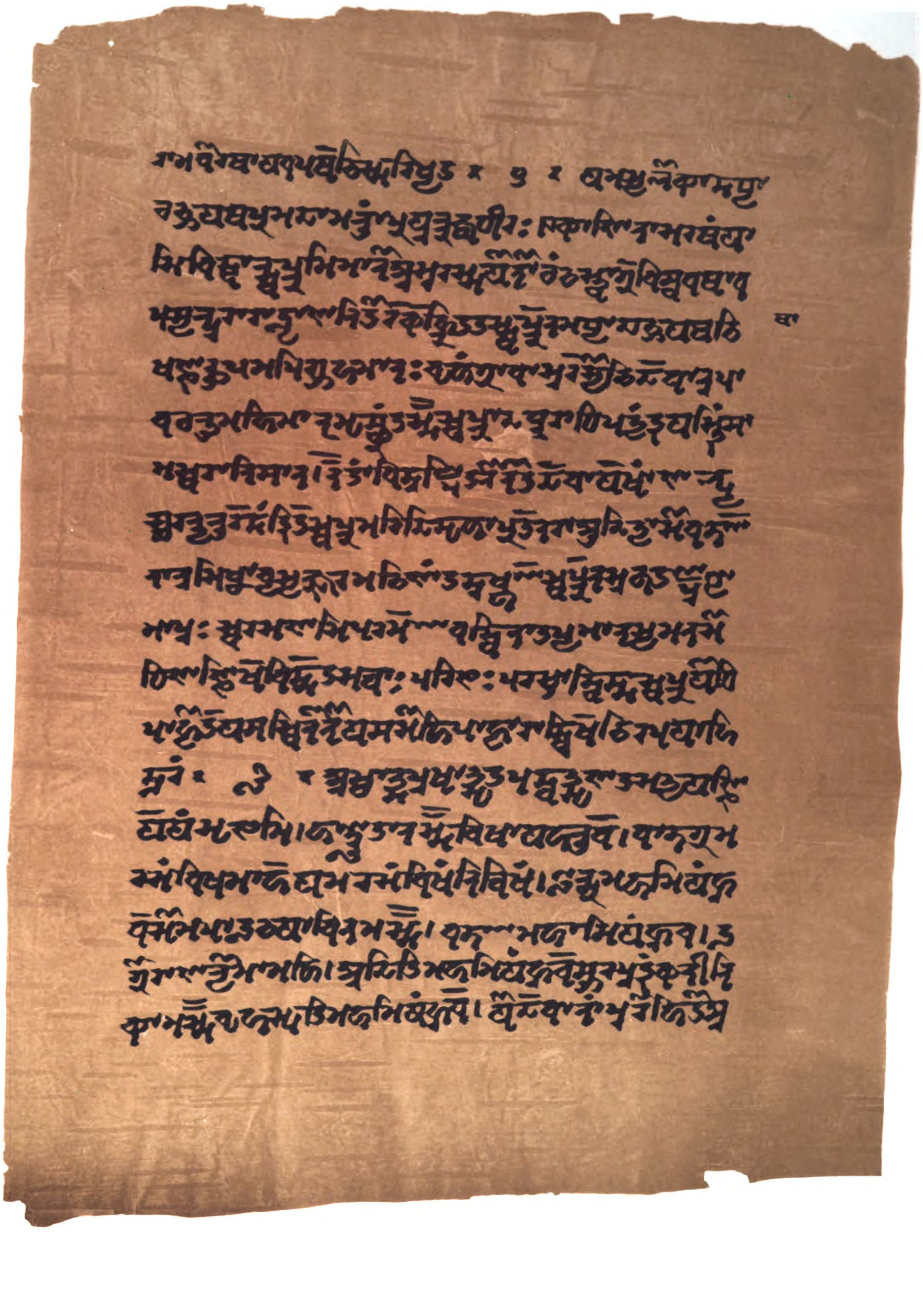


Digitized by Google

Digitized by Google

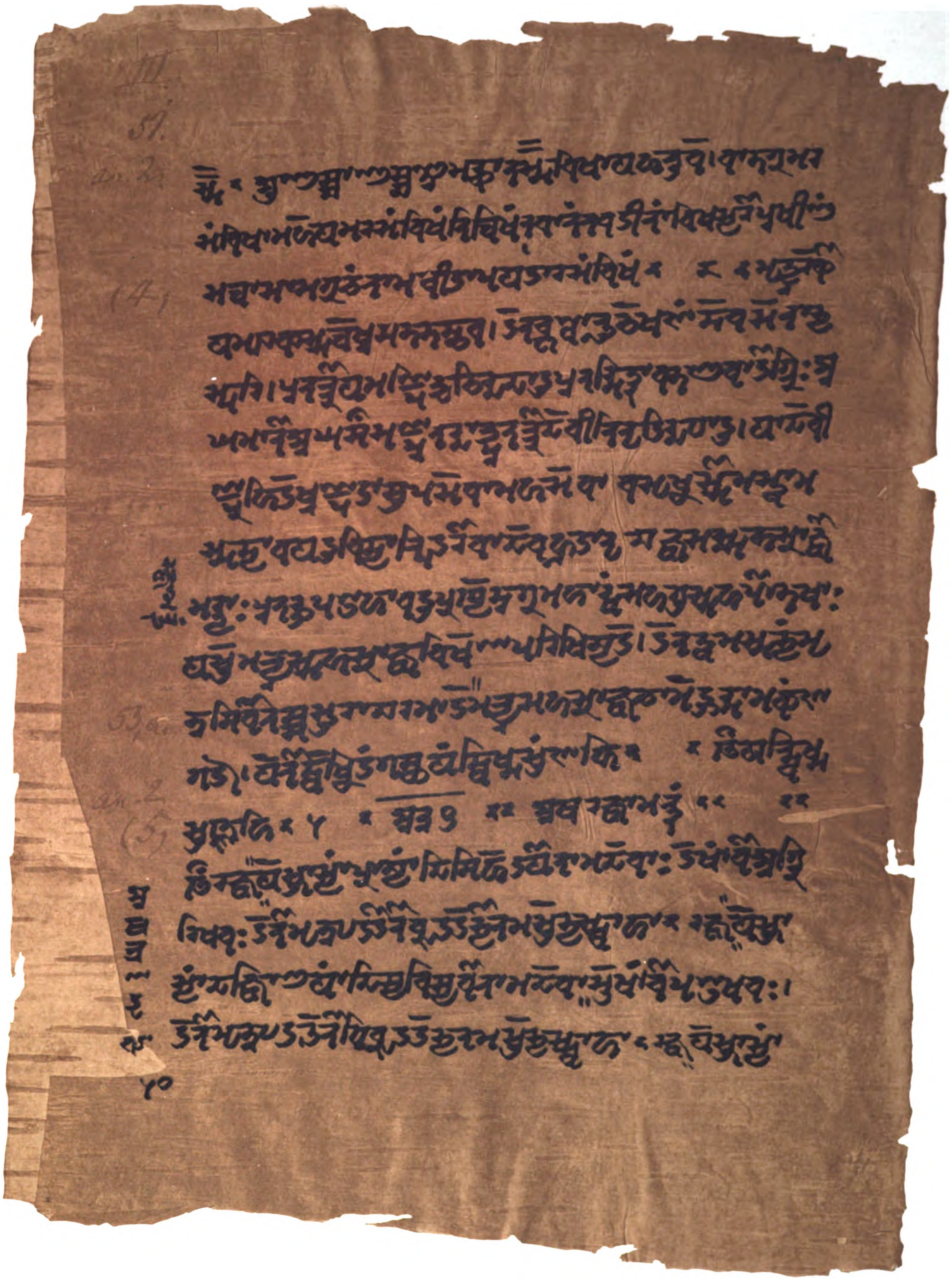


Digitized by Google

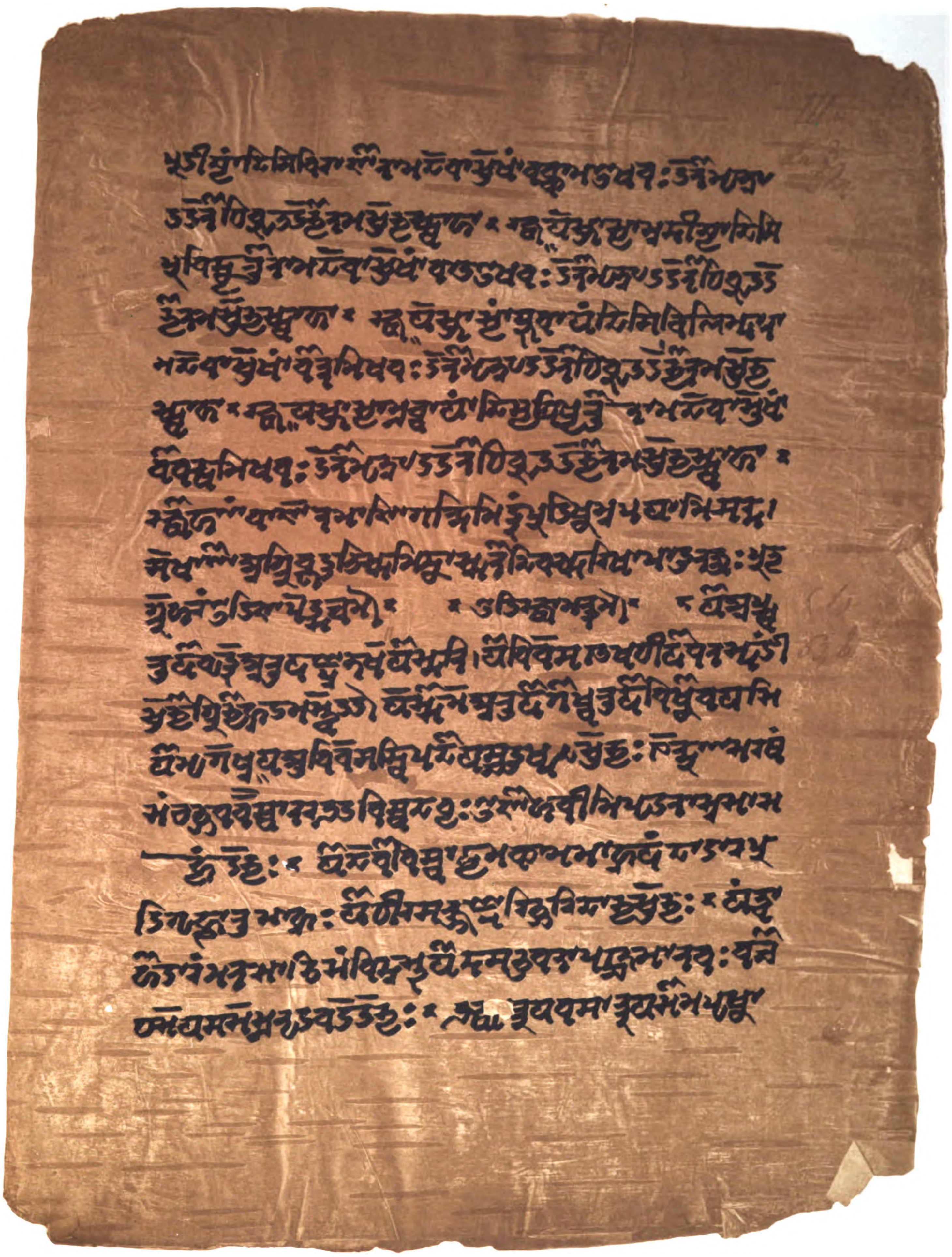


Digitized by Google

Digitized by Google

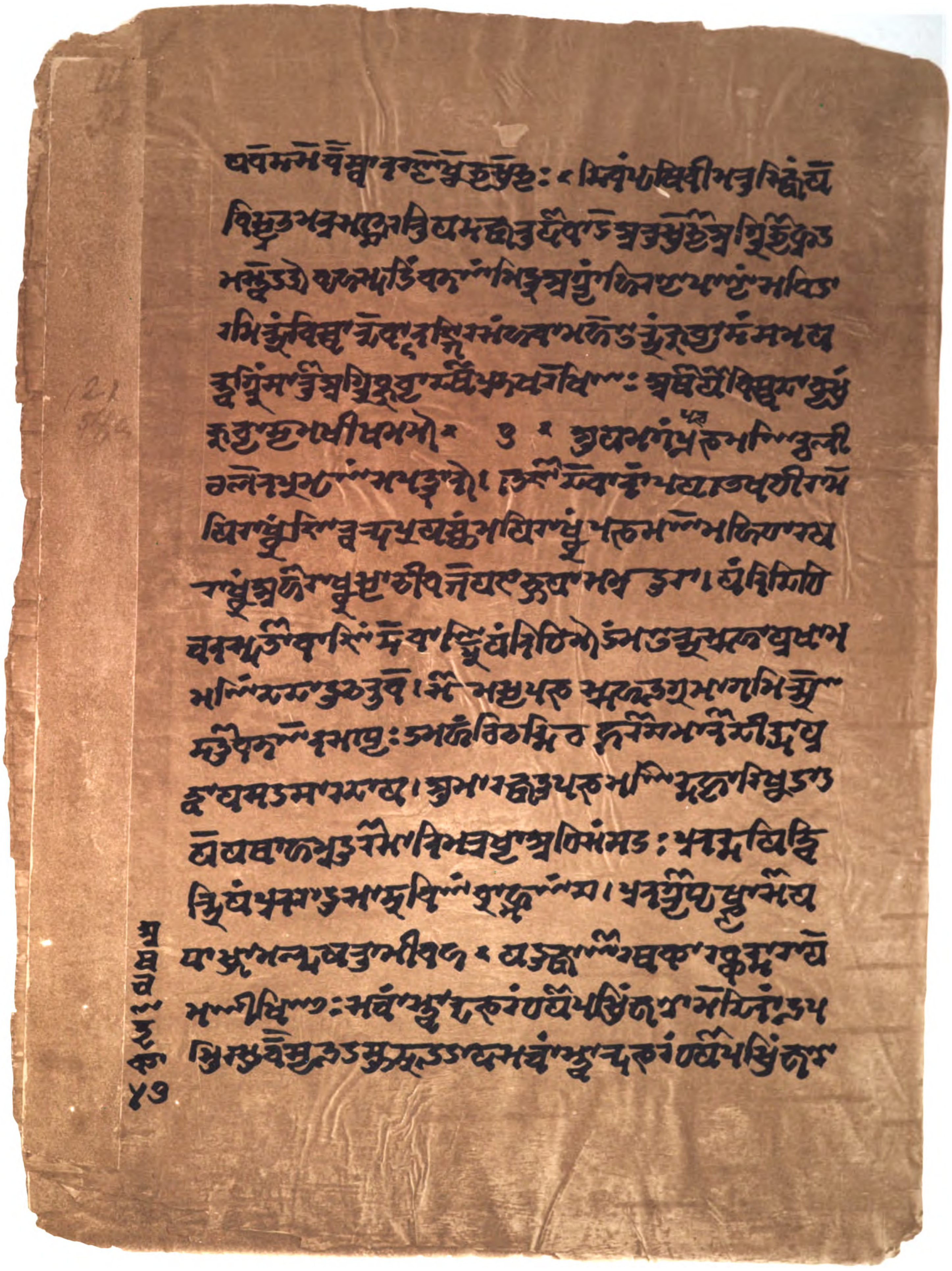


Digitized by Google

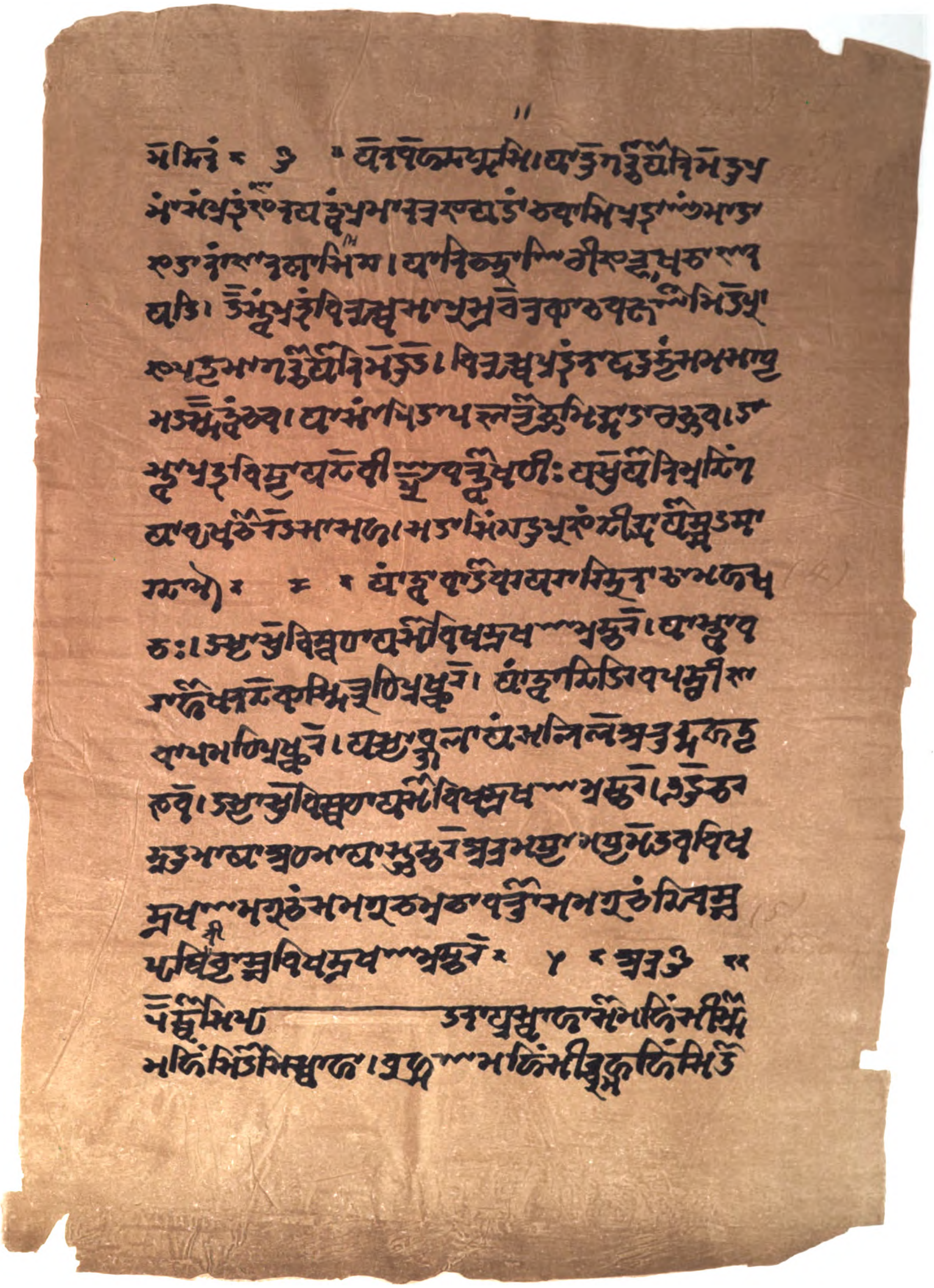


Digitized by Google

Fol. 52b.

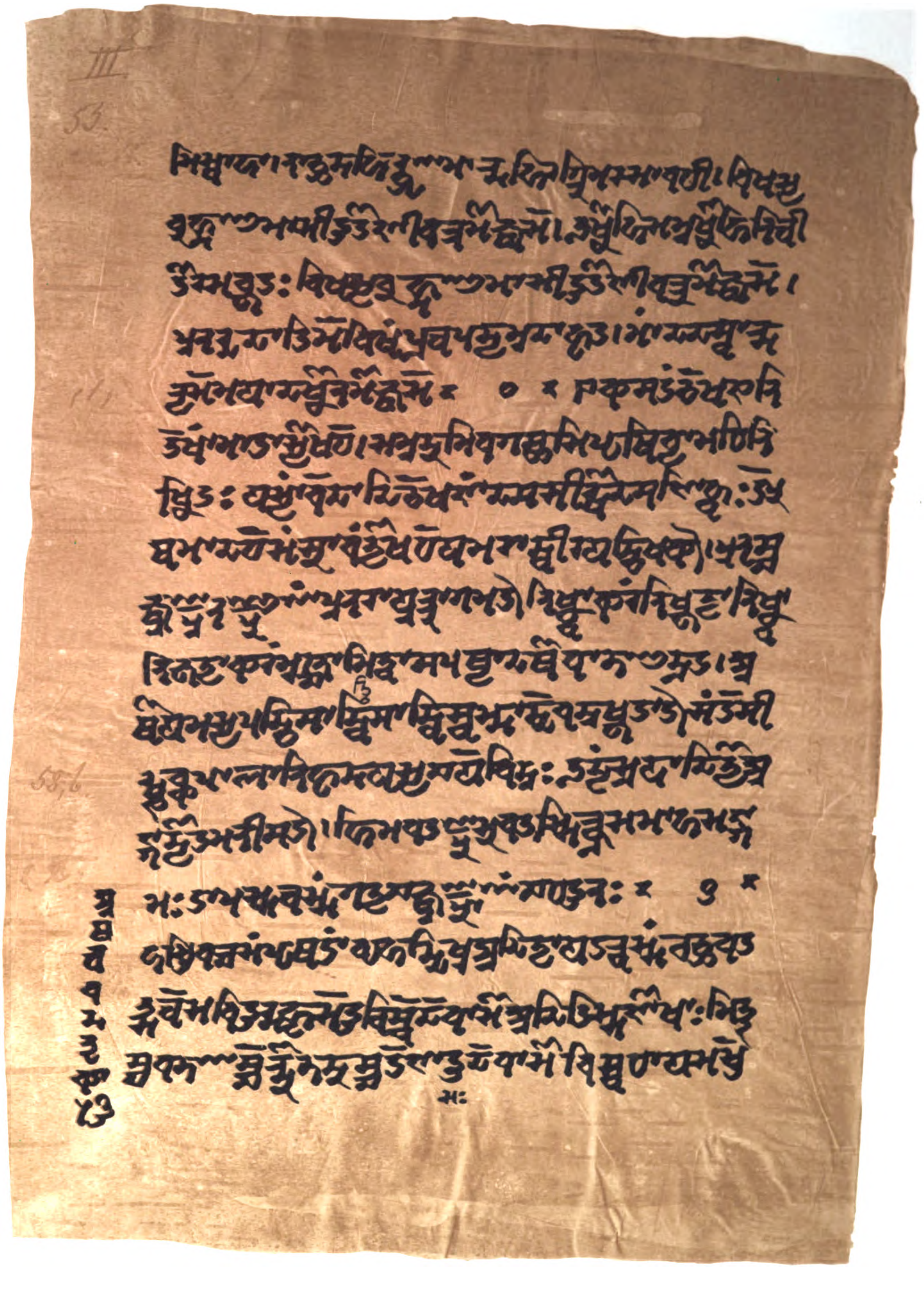


Digitized by Google

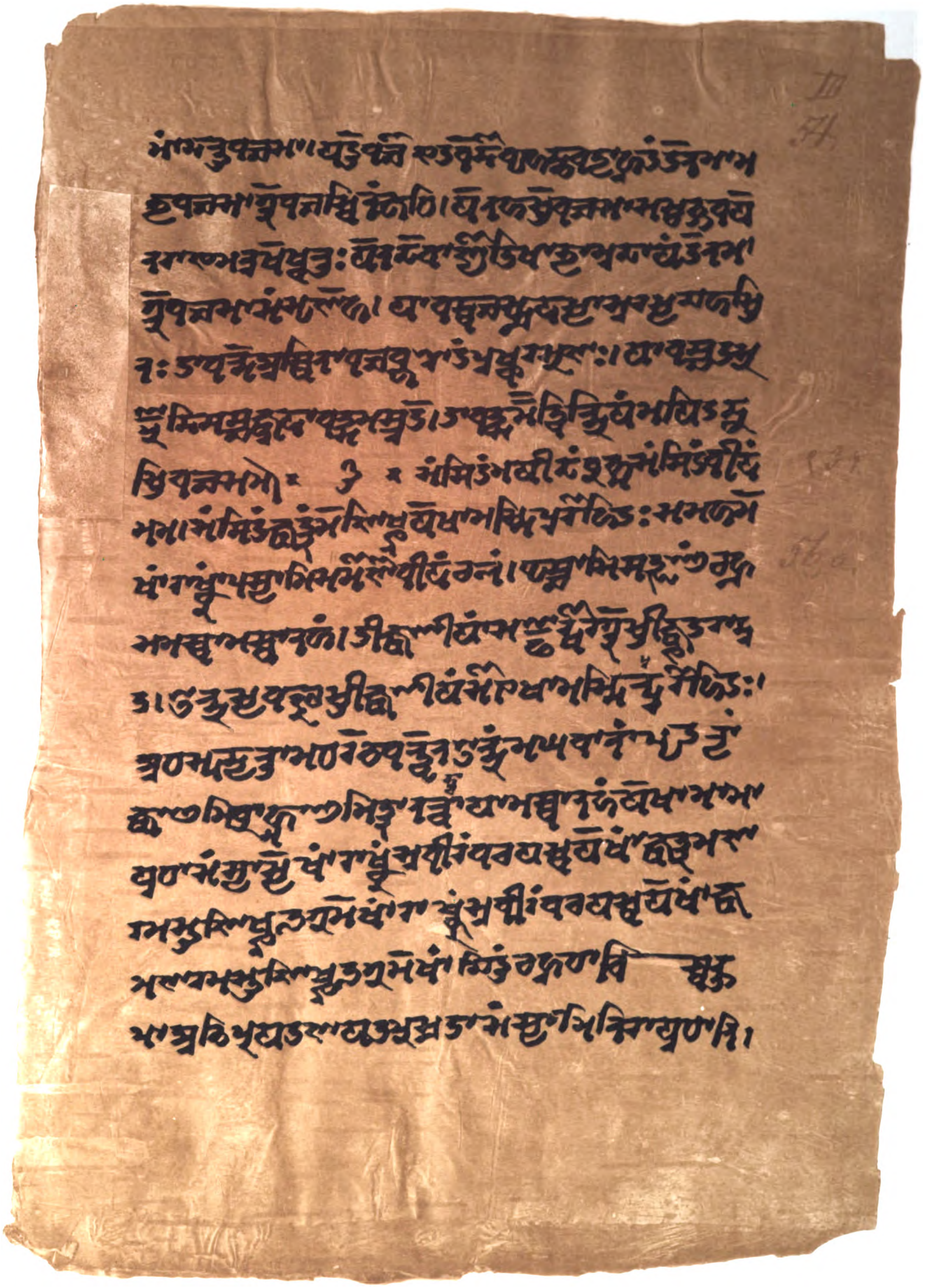


Digitized by Google

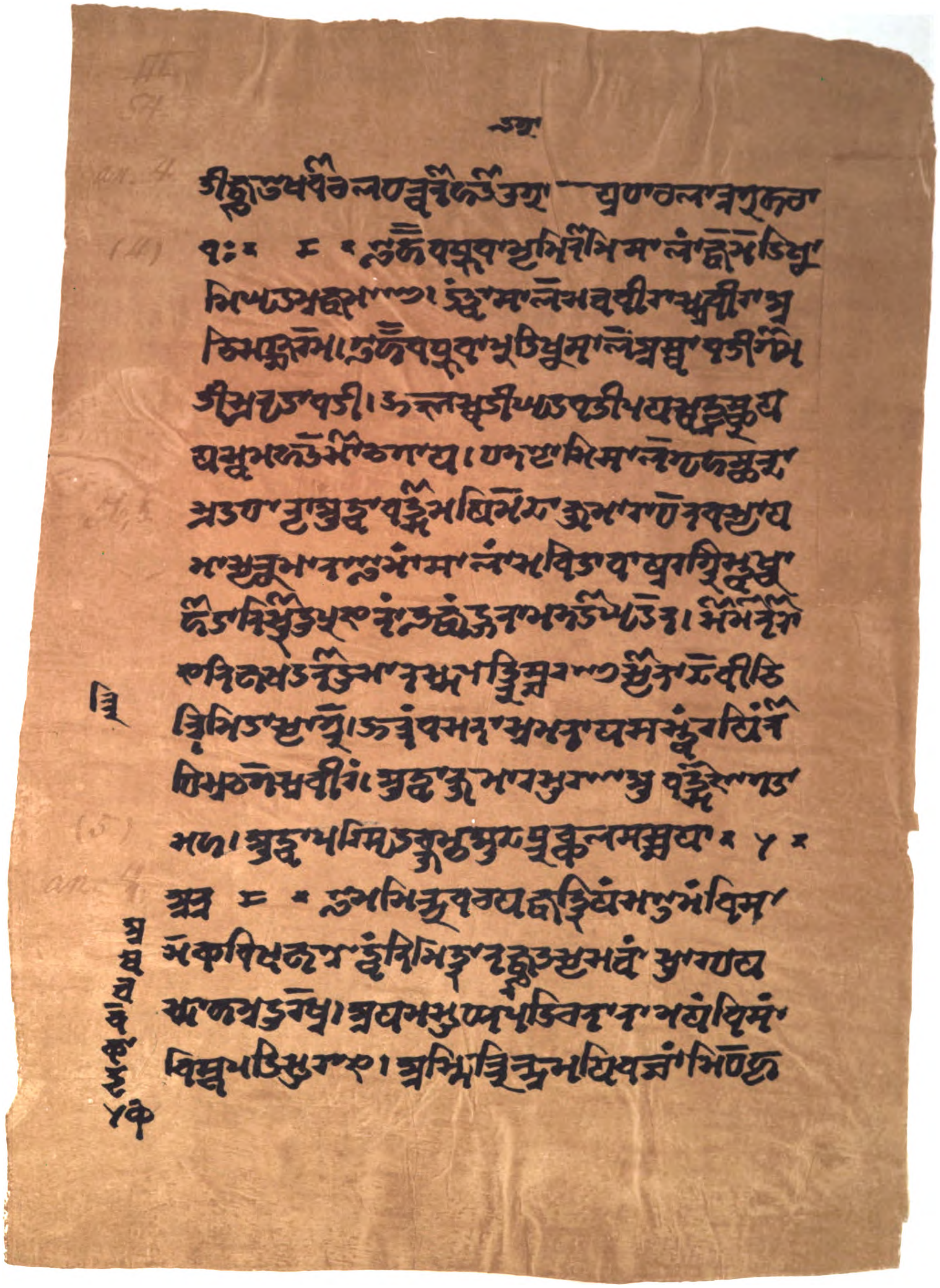
Digitized by Google



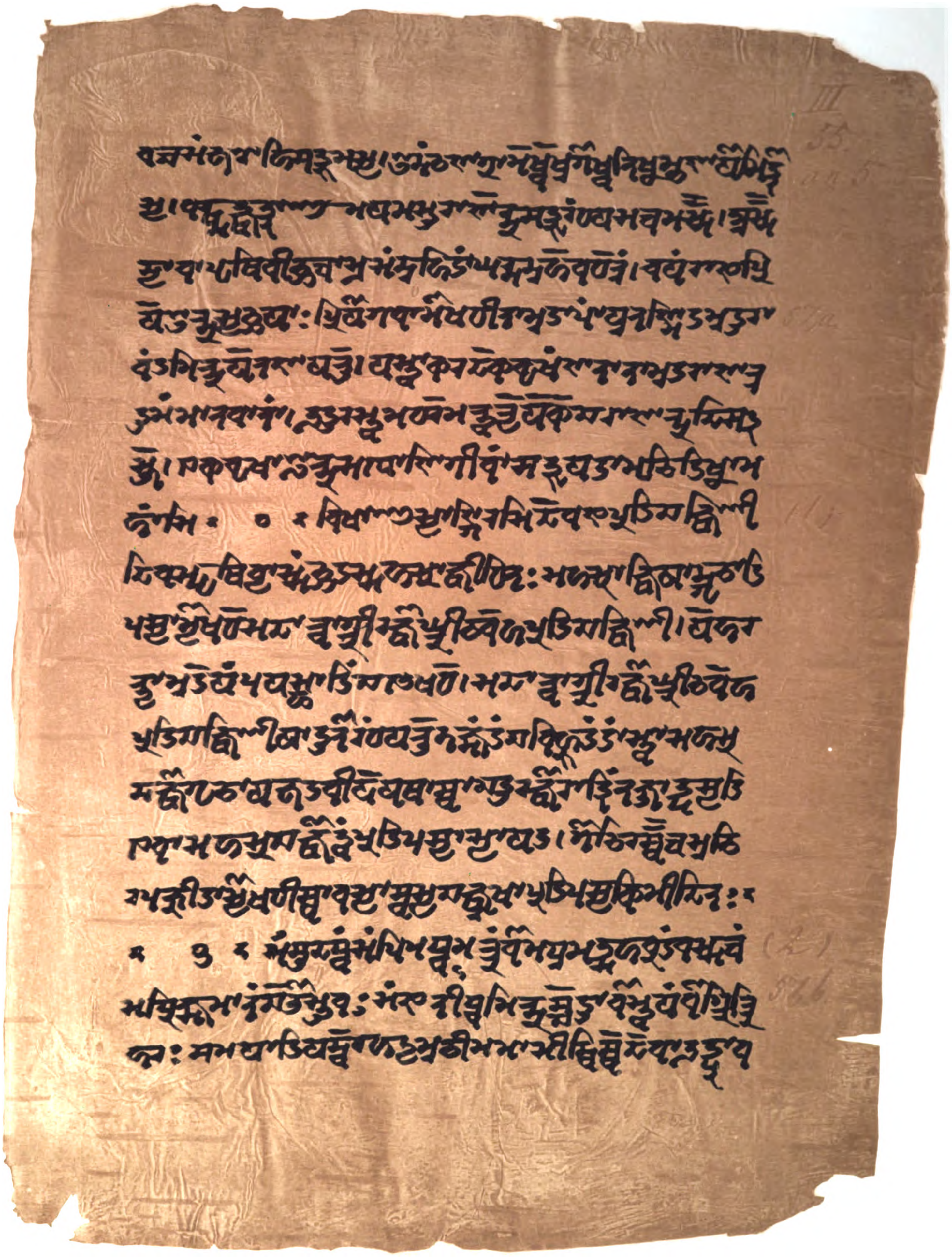
Digitized by Google

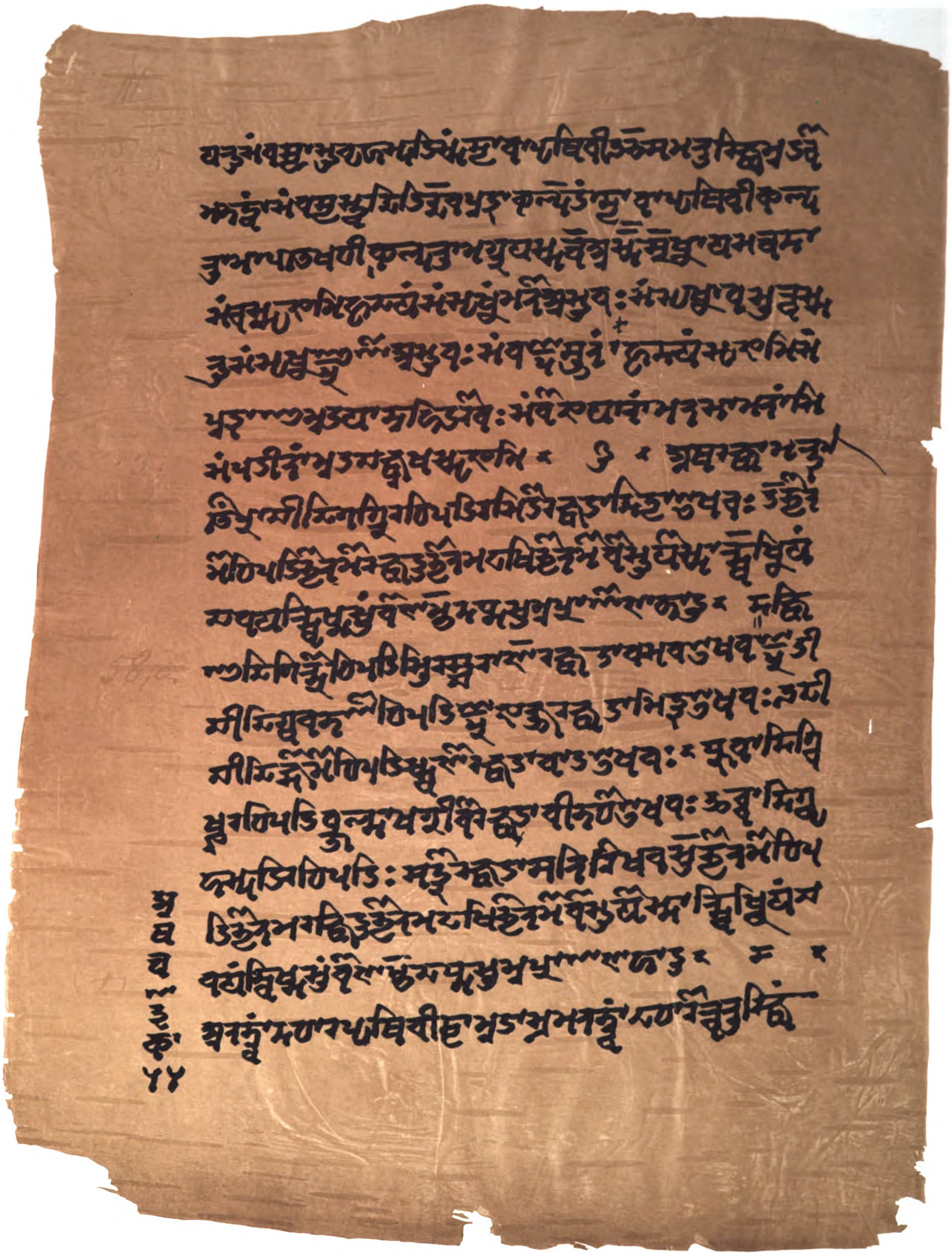


Digitized by Google

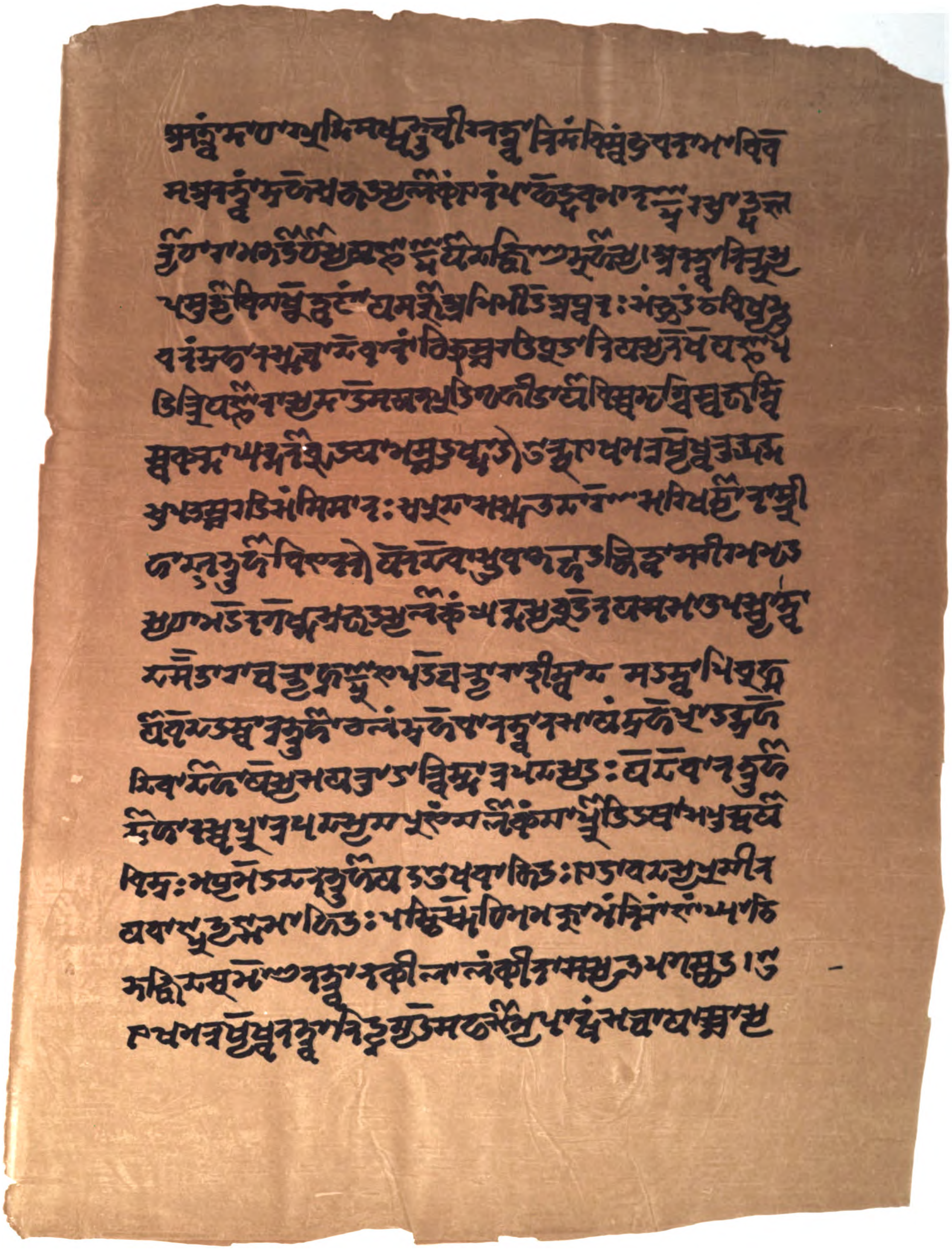


Digitized by Google



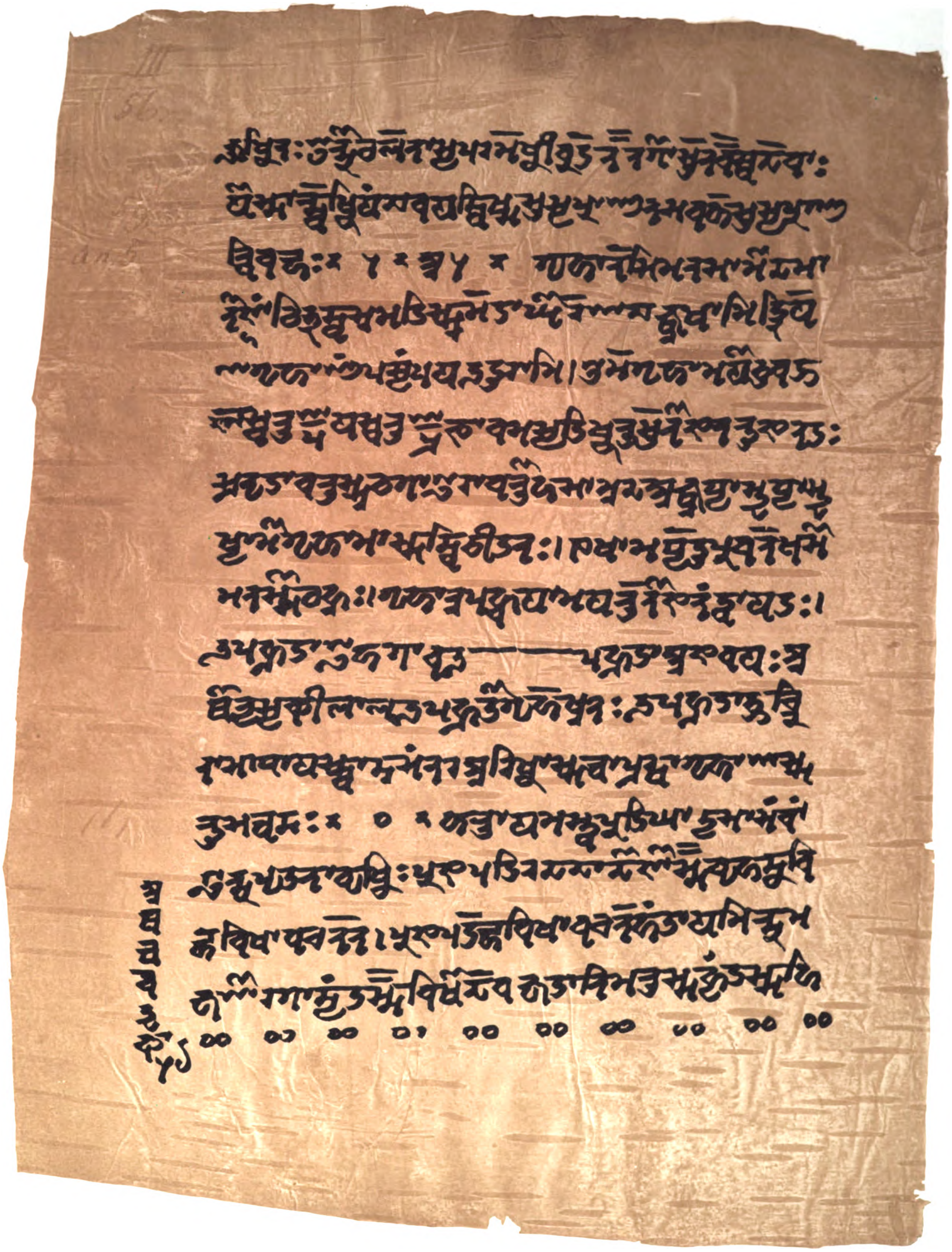


Digitized by Google

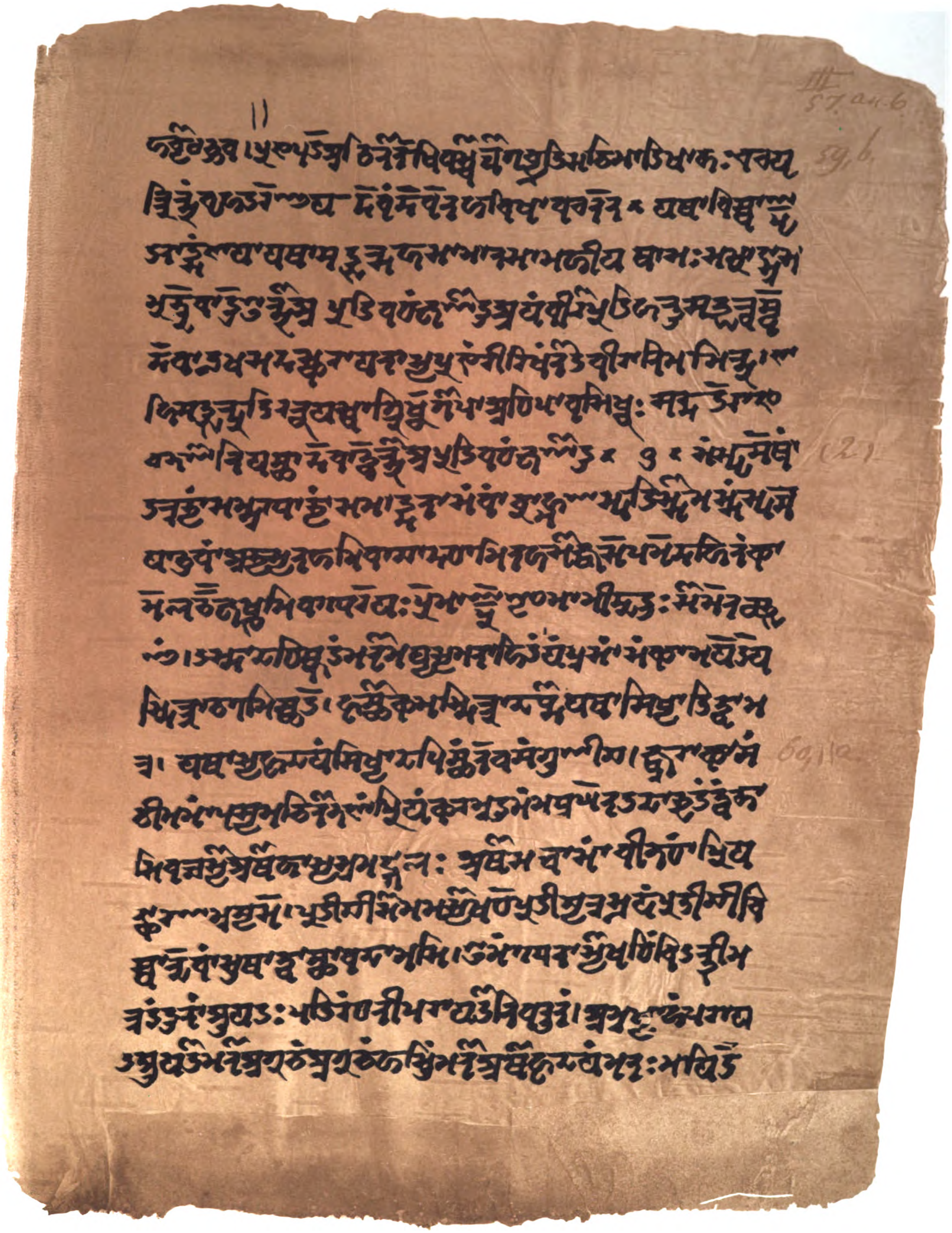


Digitized by Google

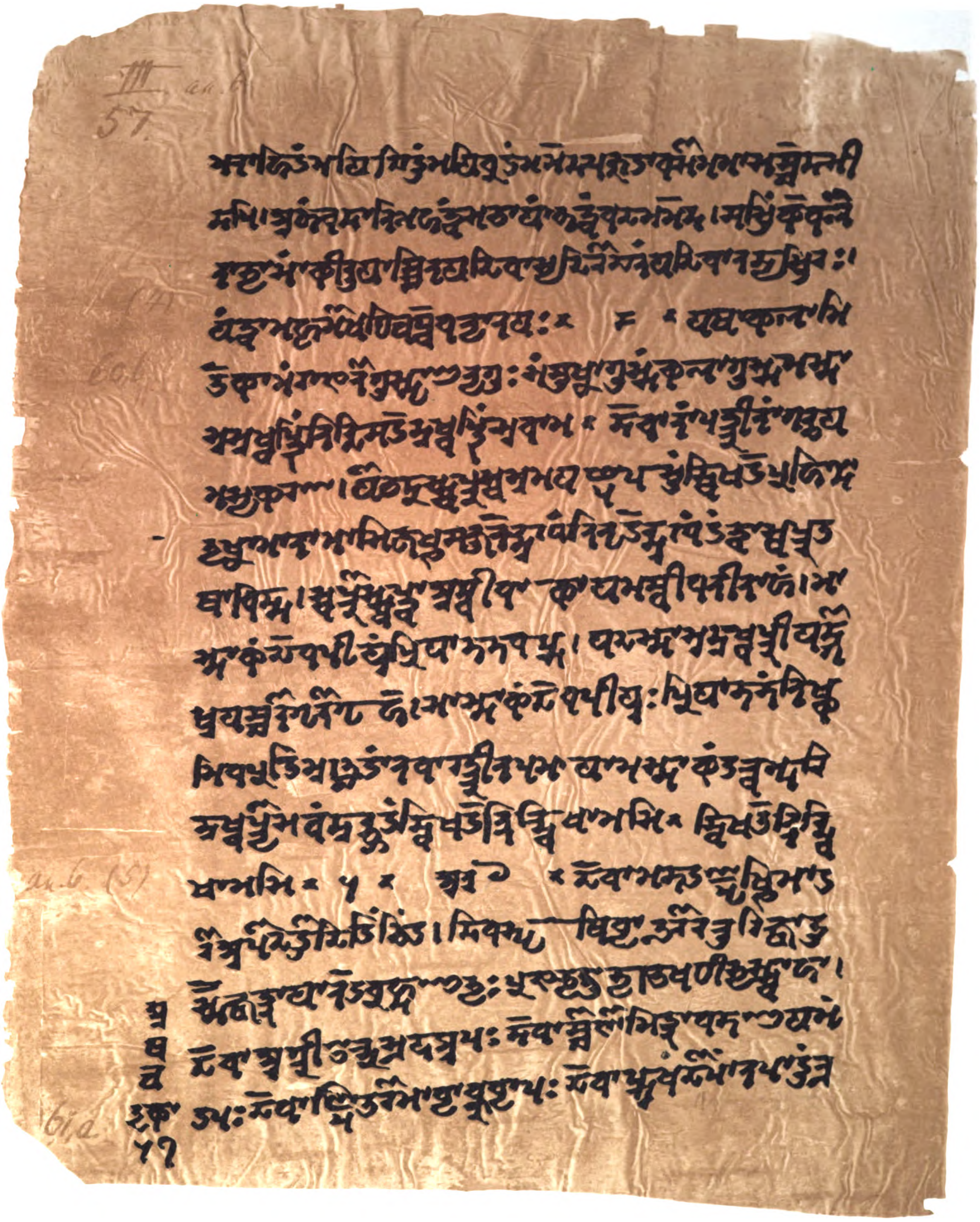
Fol. 56b.



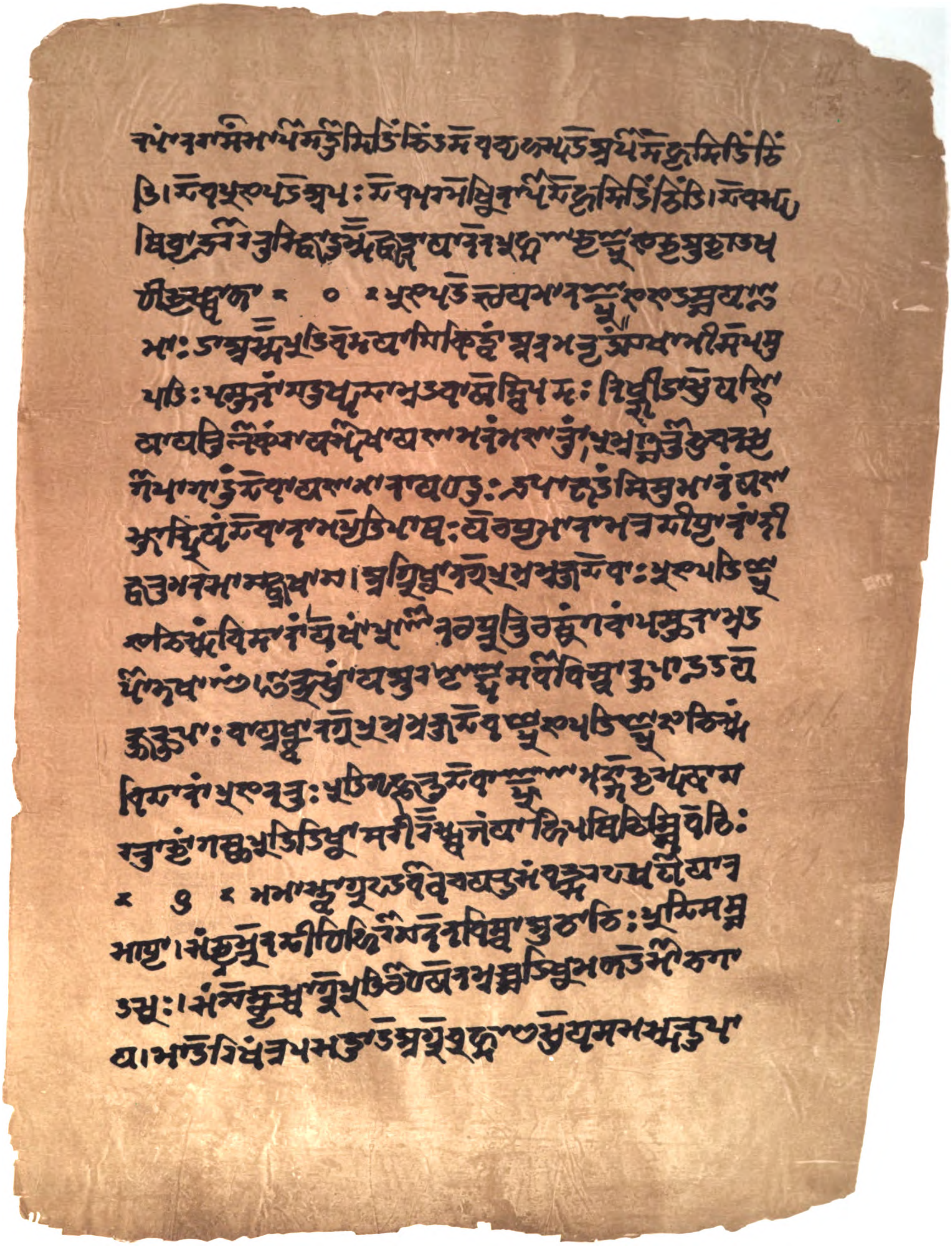
Digitized by Google



Digitized by Google

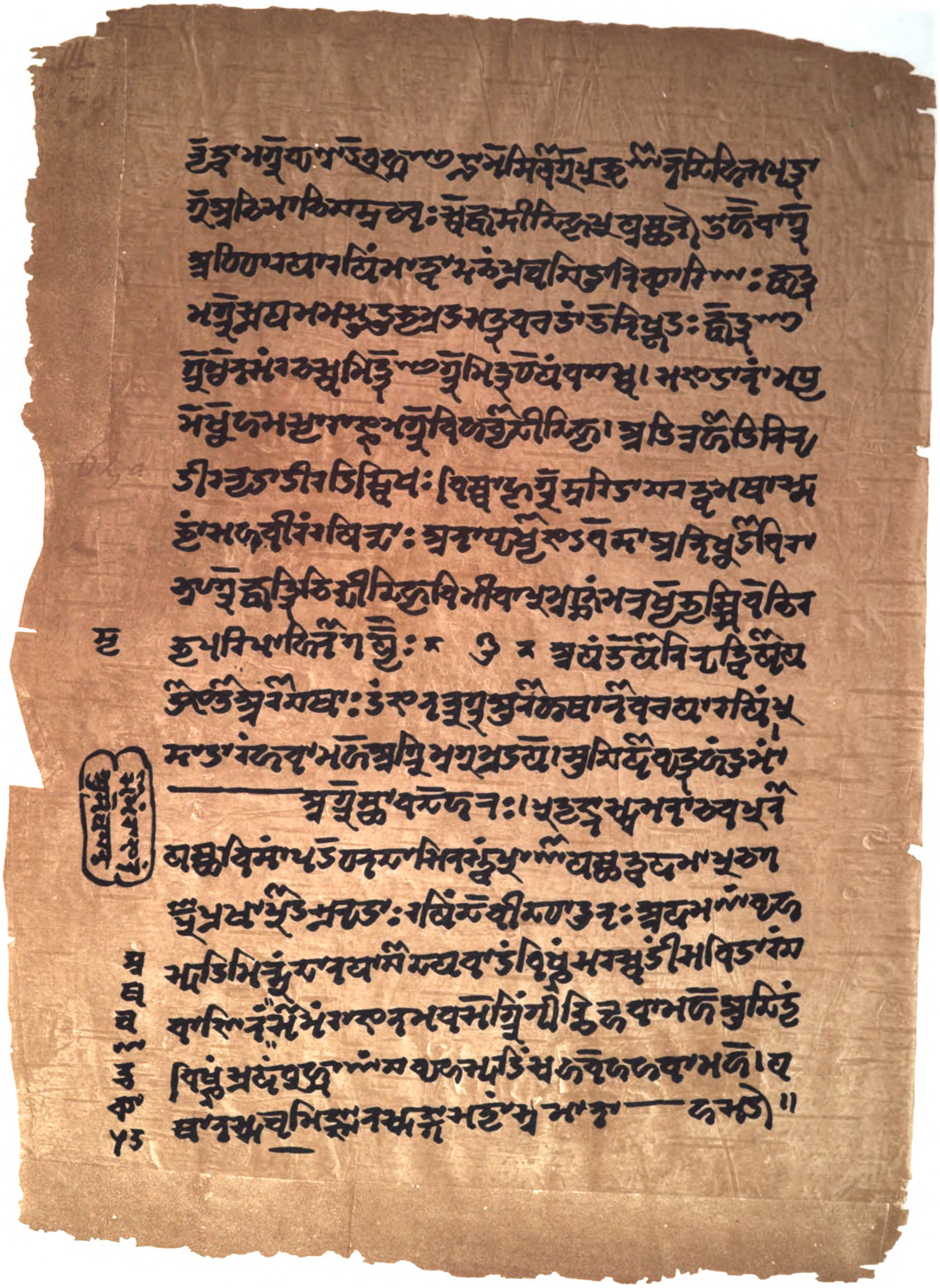


Digitized by Google

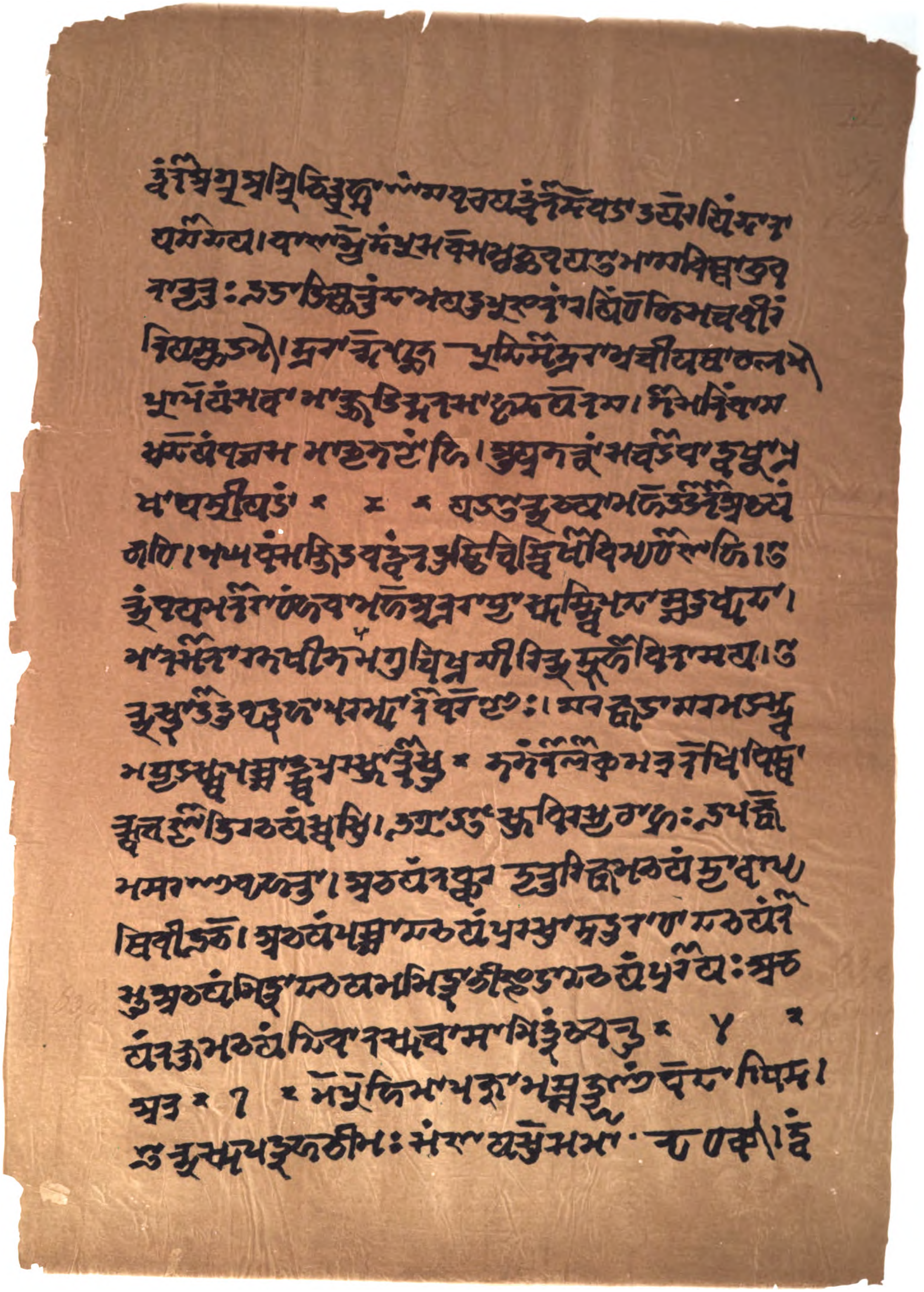


Digitized by Google

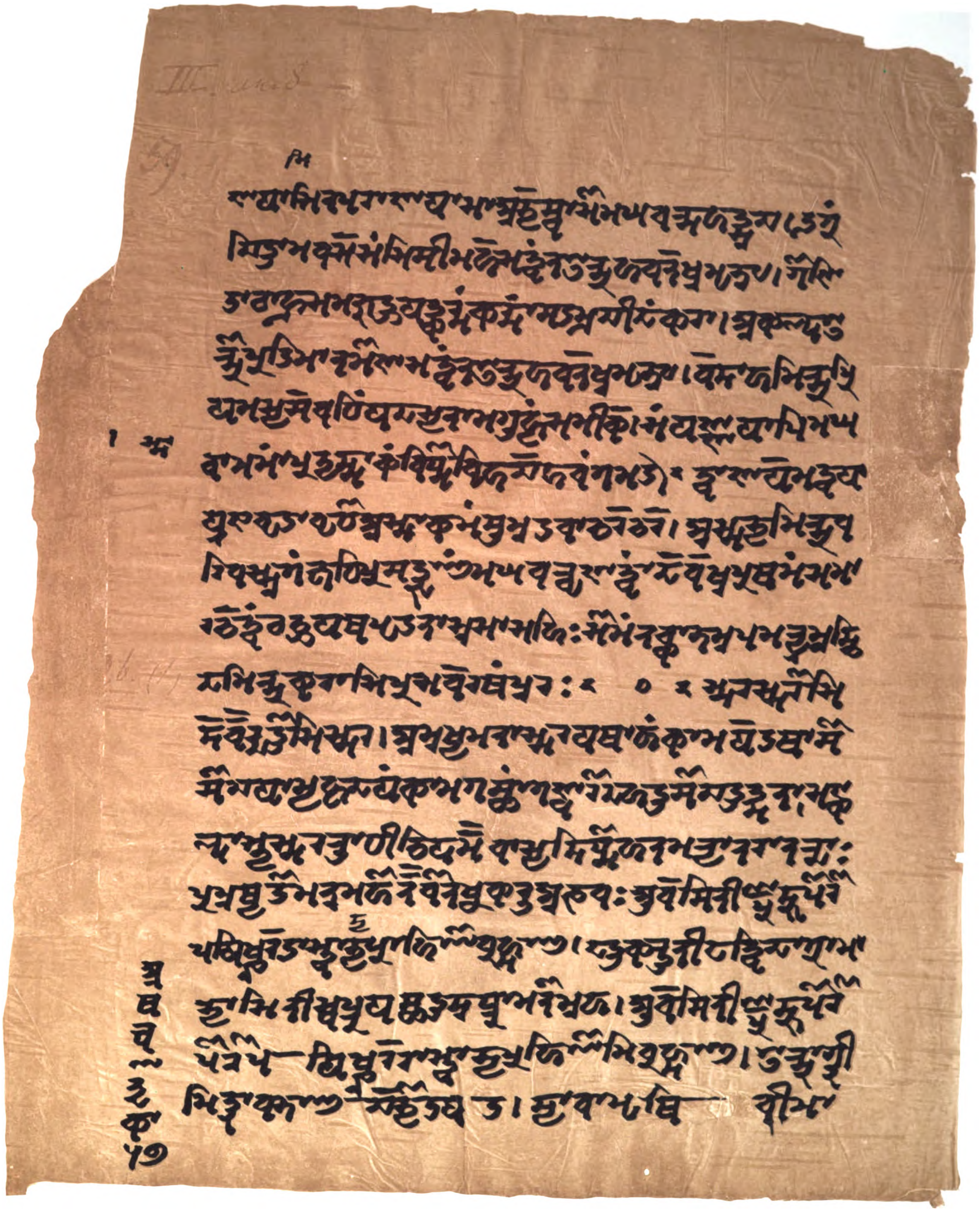
Fol. 58b.



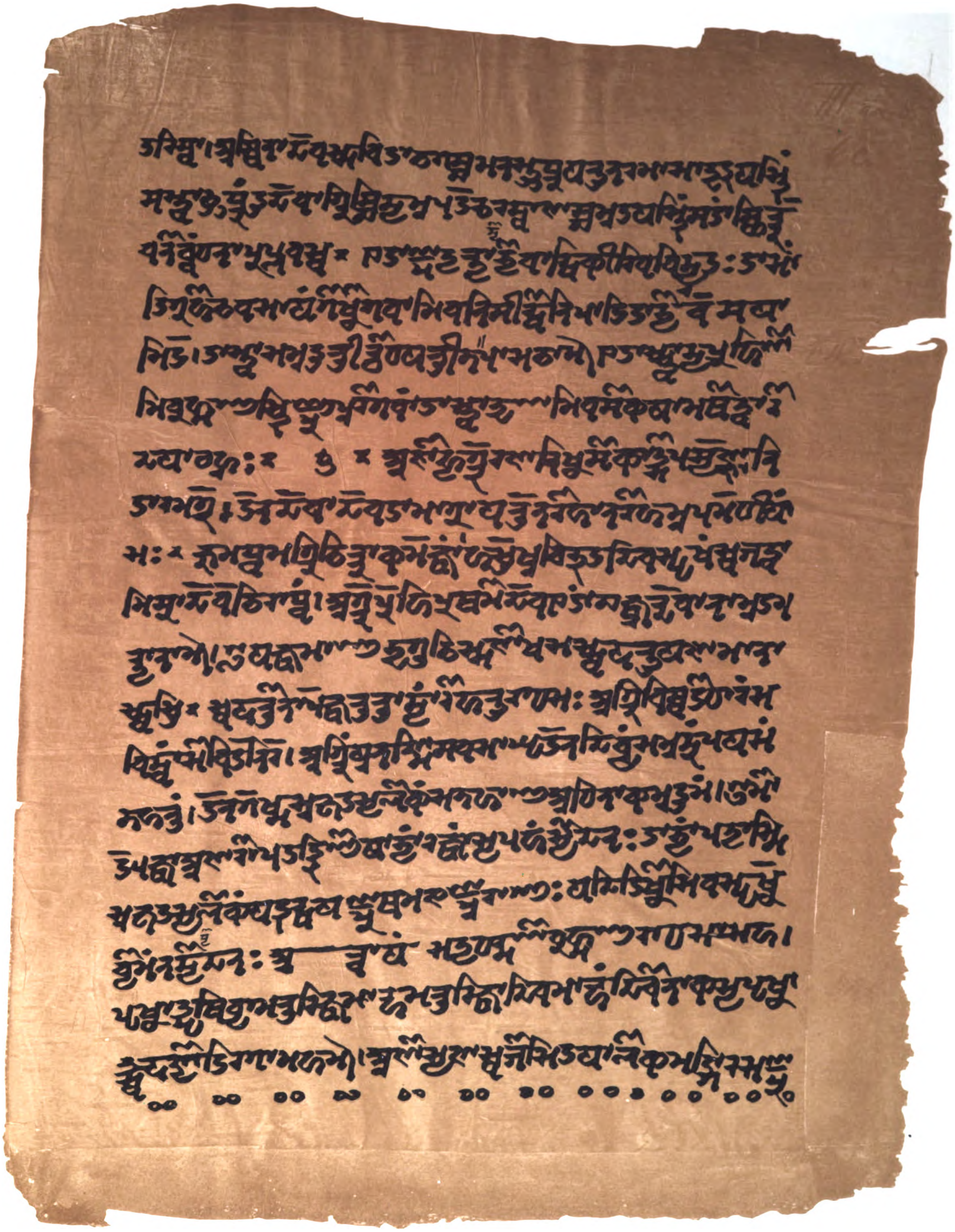
Digitized by Google



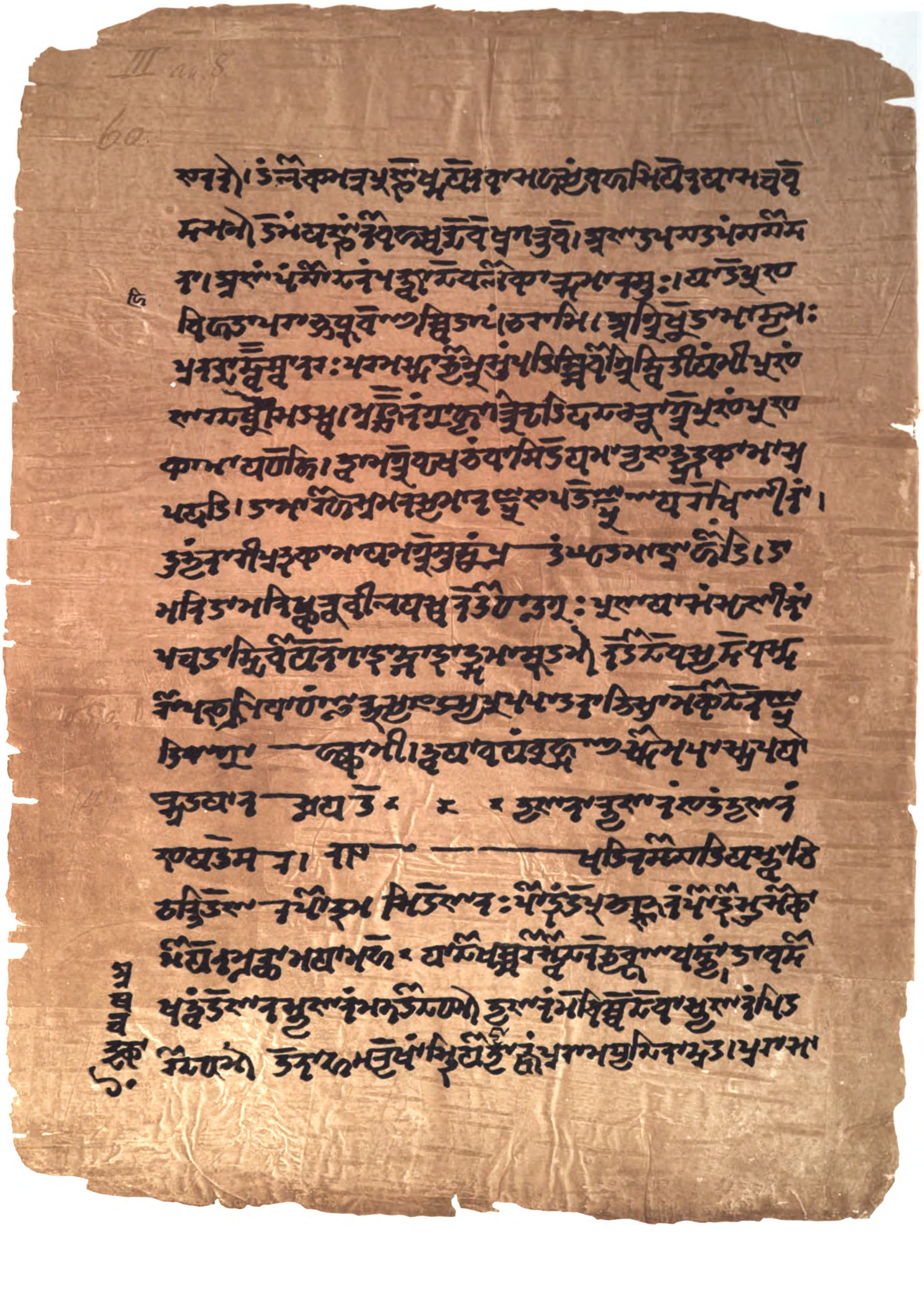
Digitized by Google



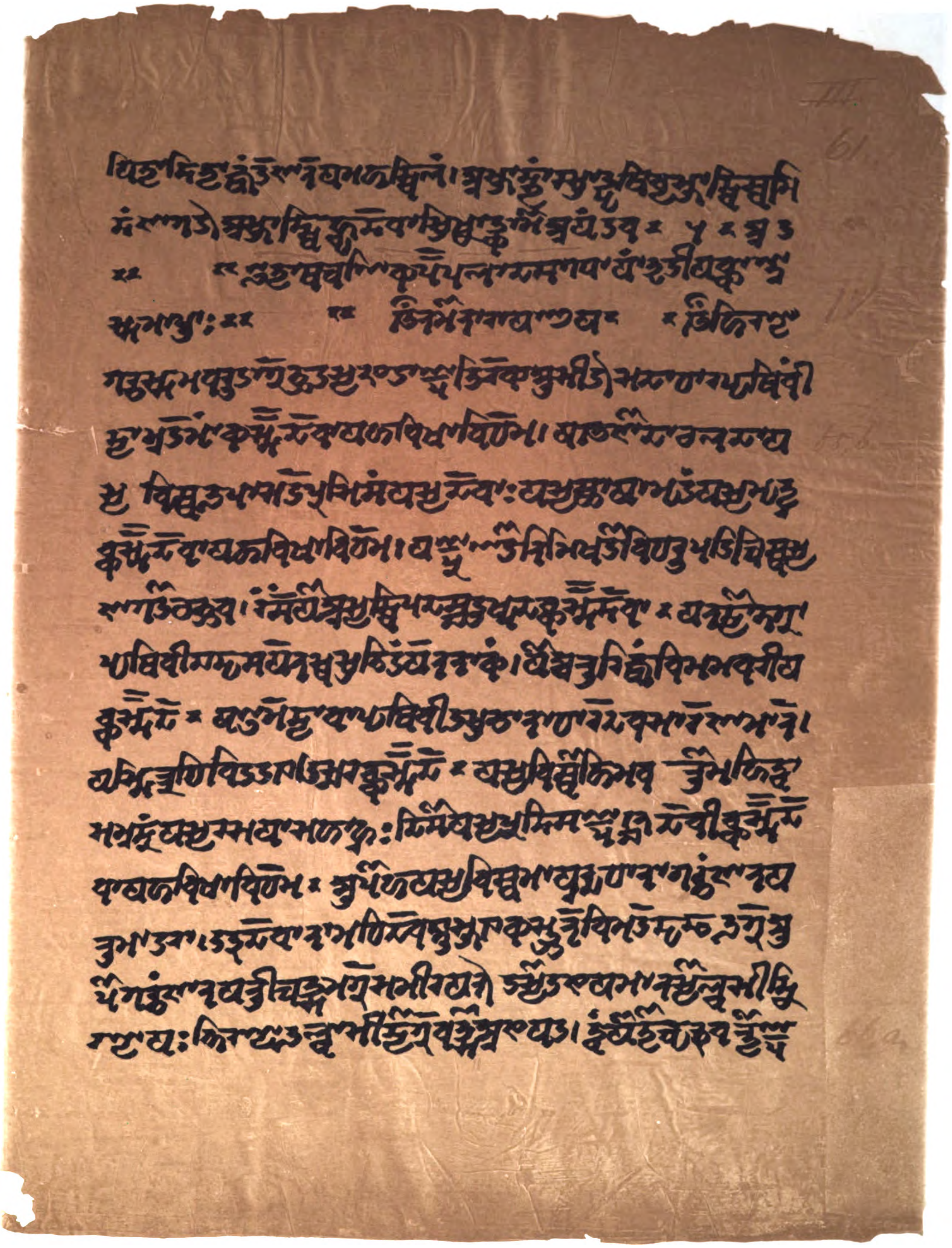
Digitized by Google



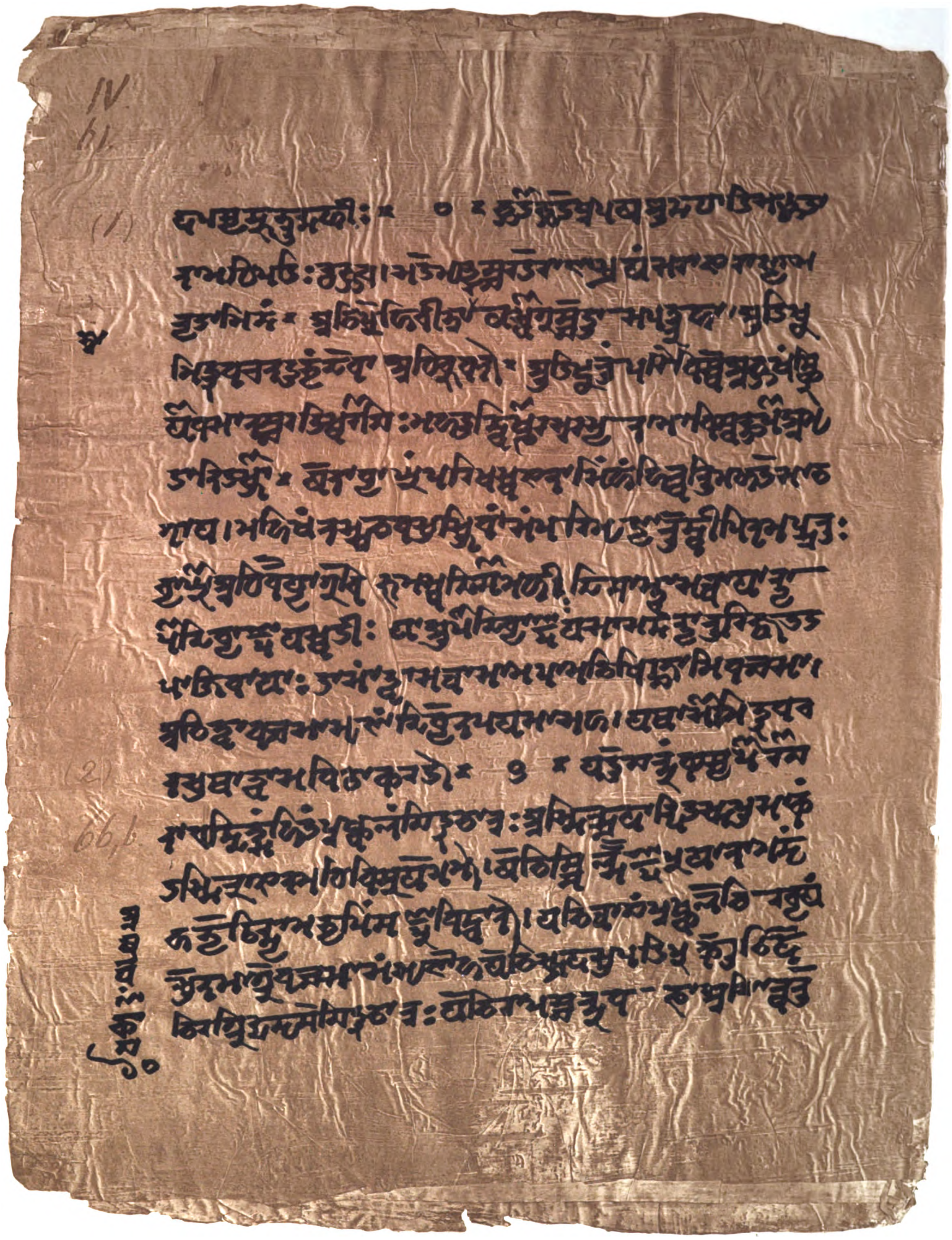
Digitized by Google



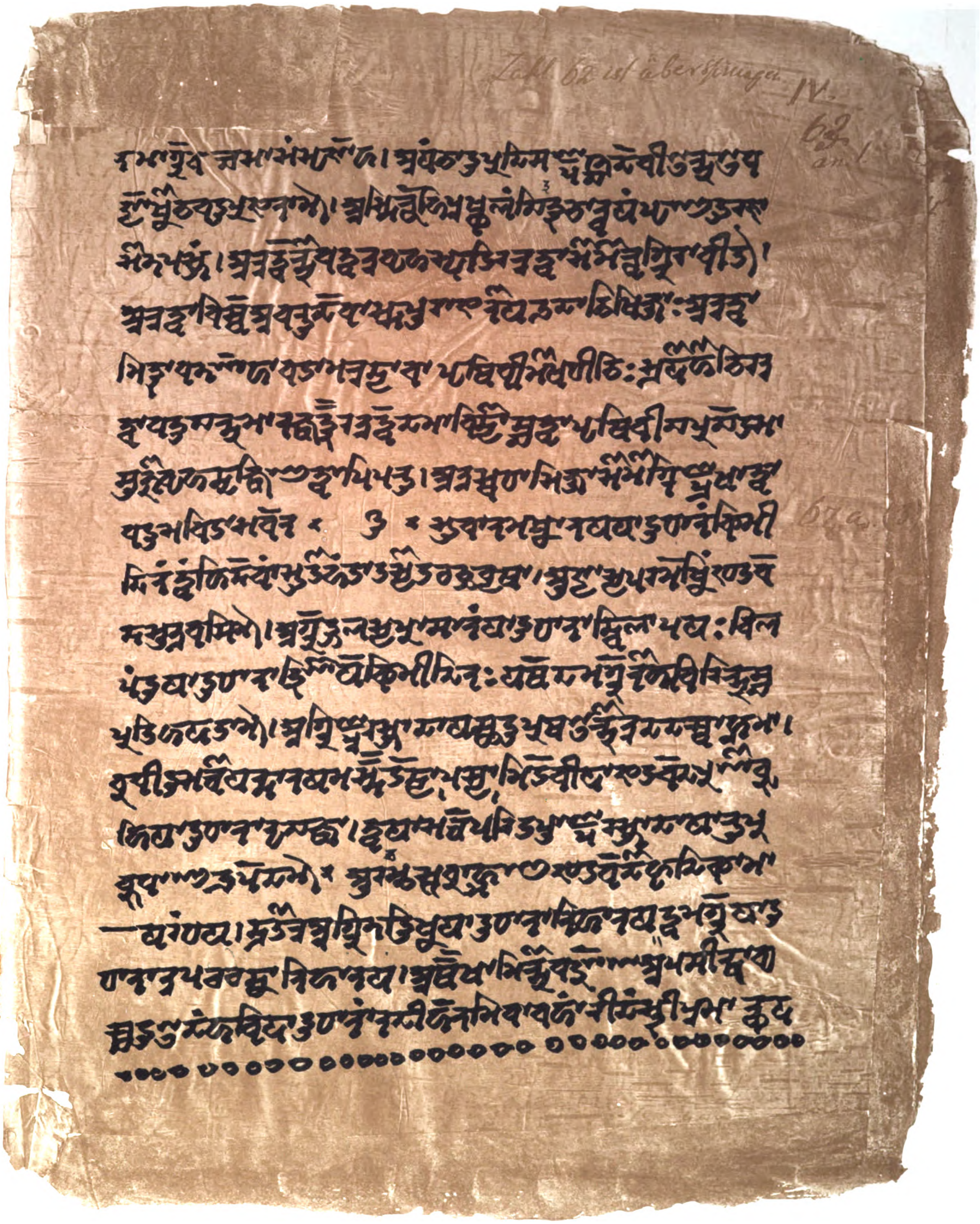
Digitized by Google



Digitized by Google

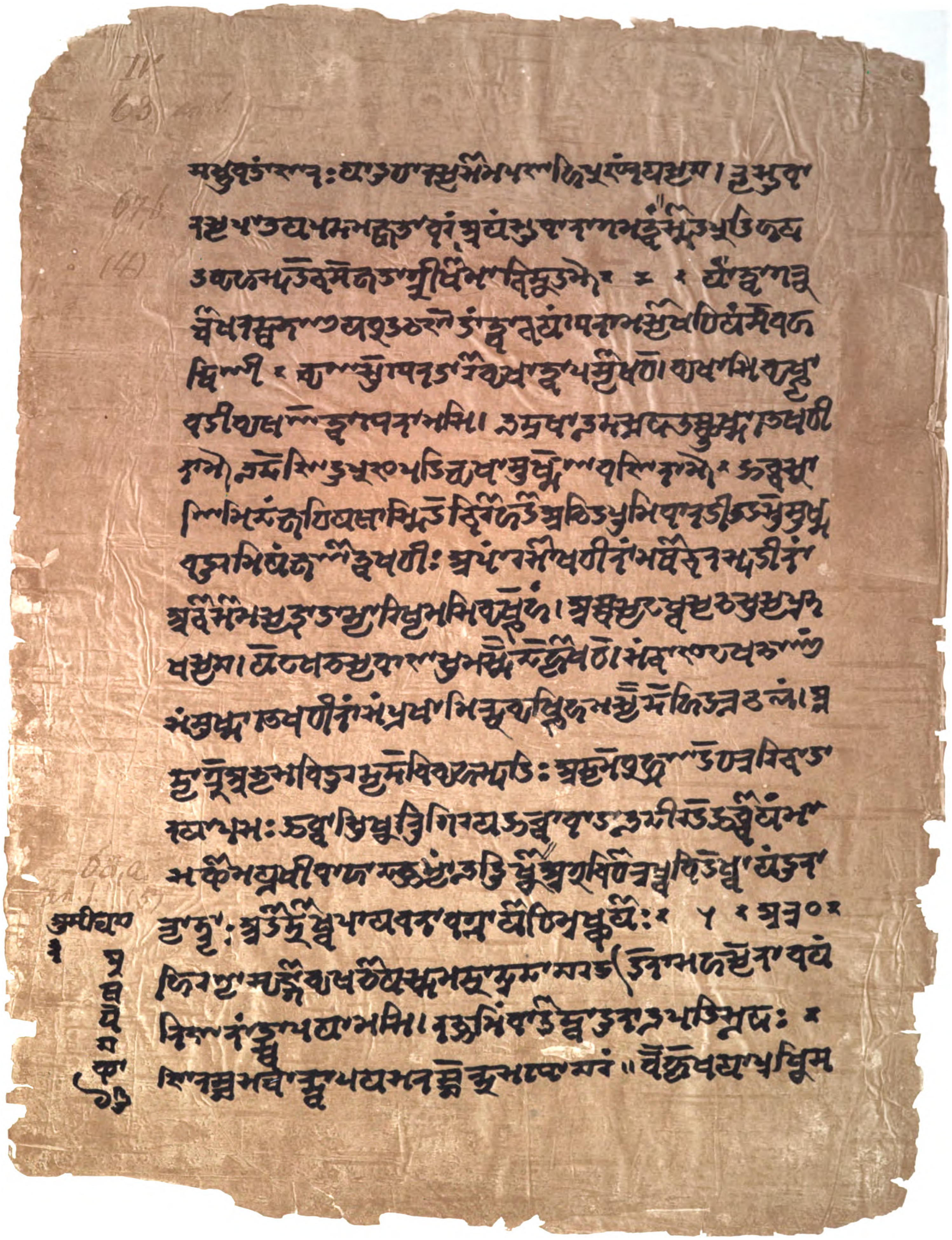


Digitized by Google



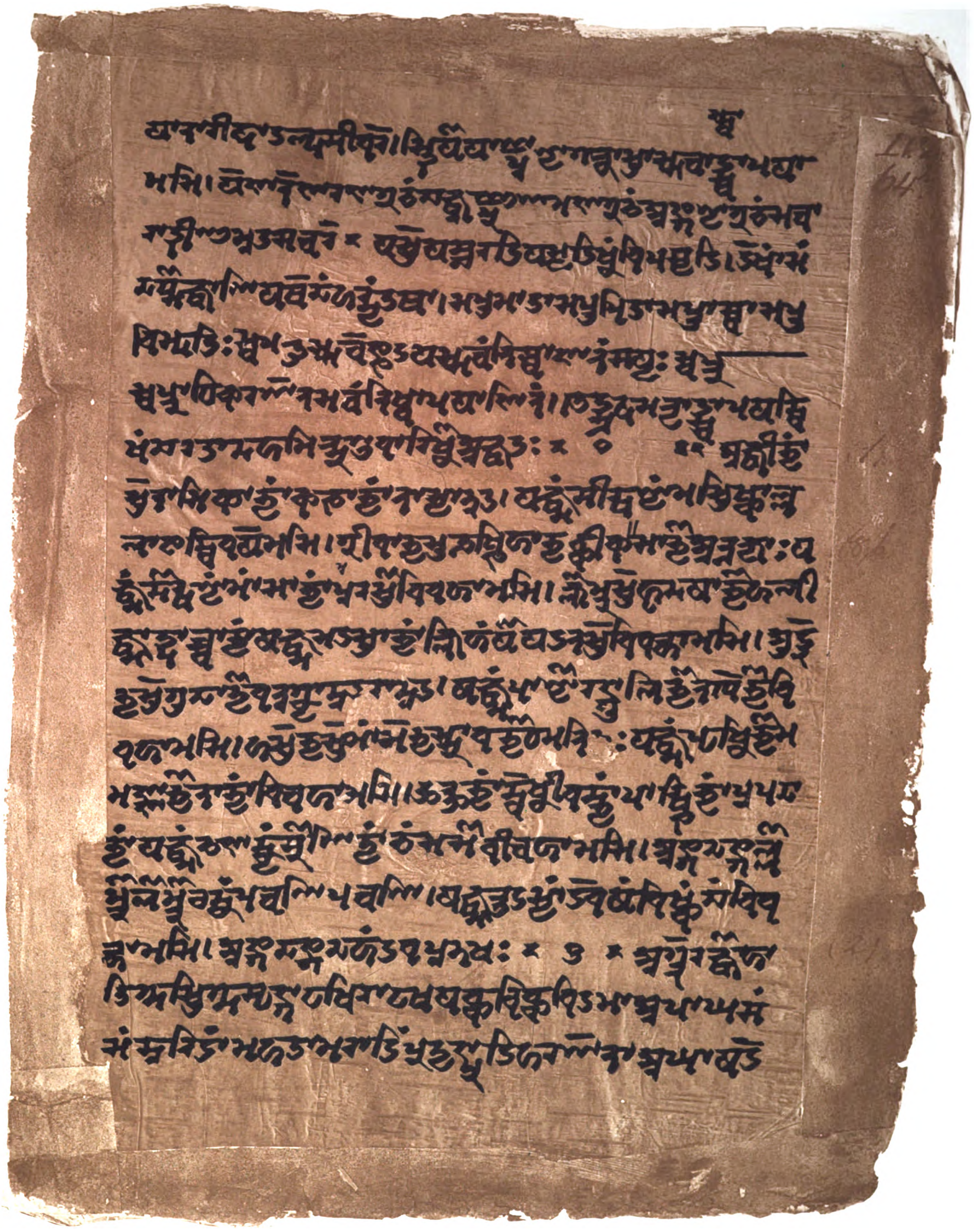
Digitized by Google

Fol. 63b.

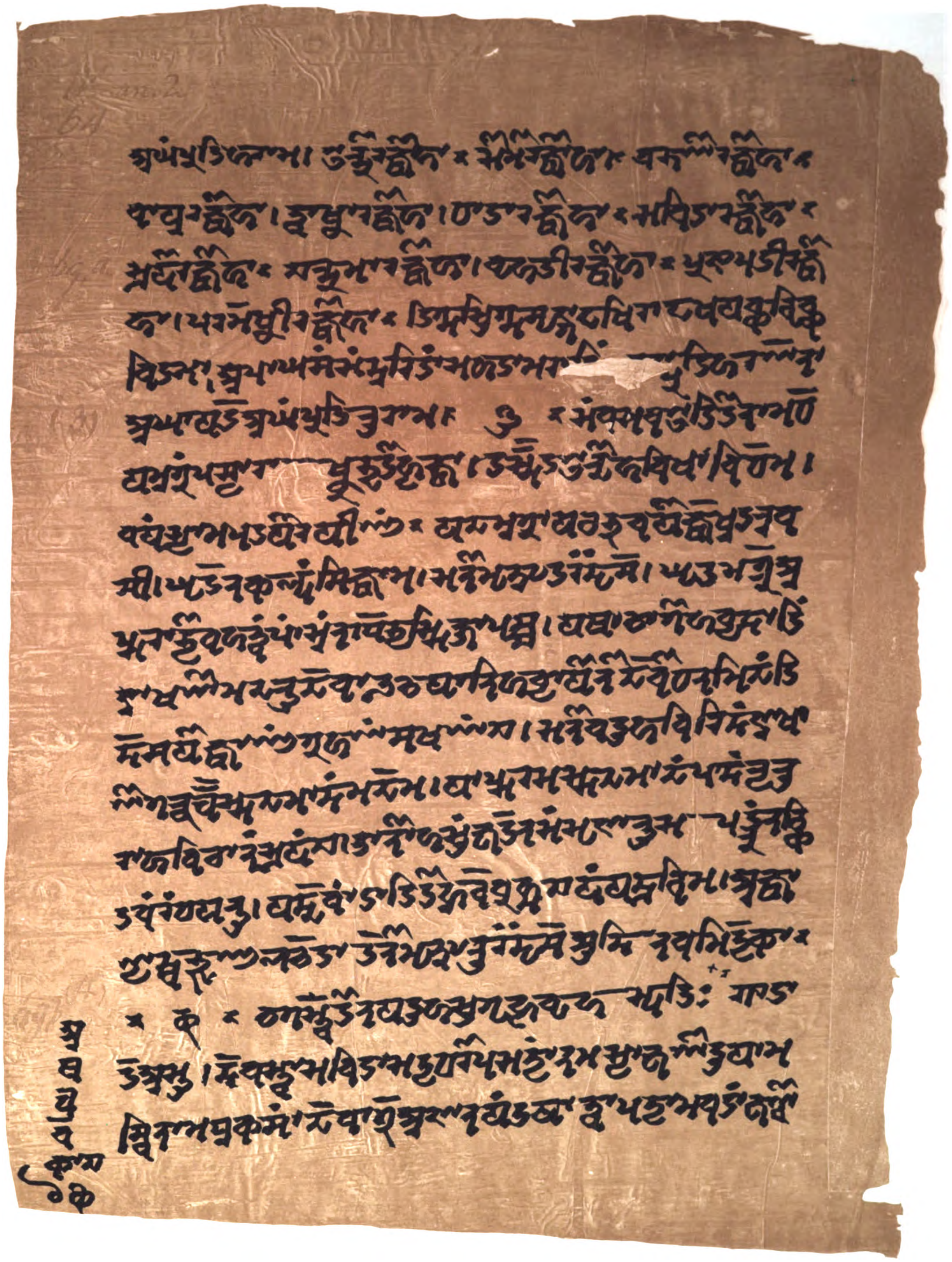


Digitized by Google

Digitized by Google

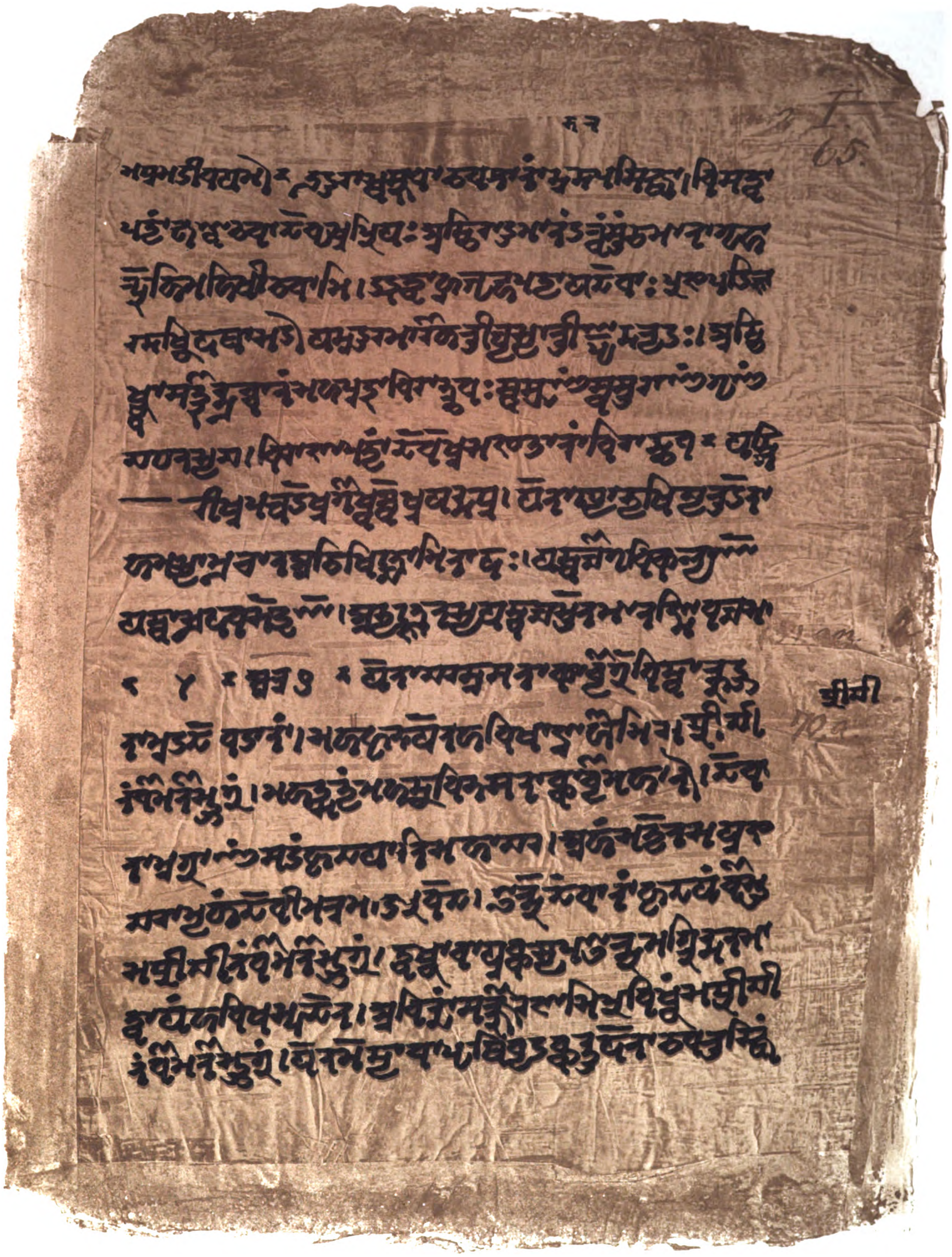


Digitized by Google



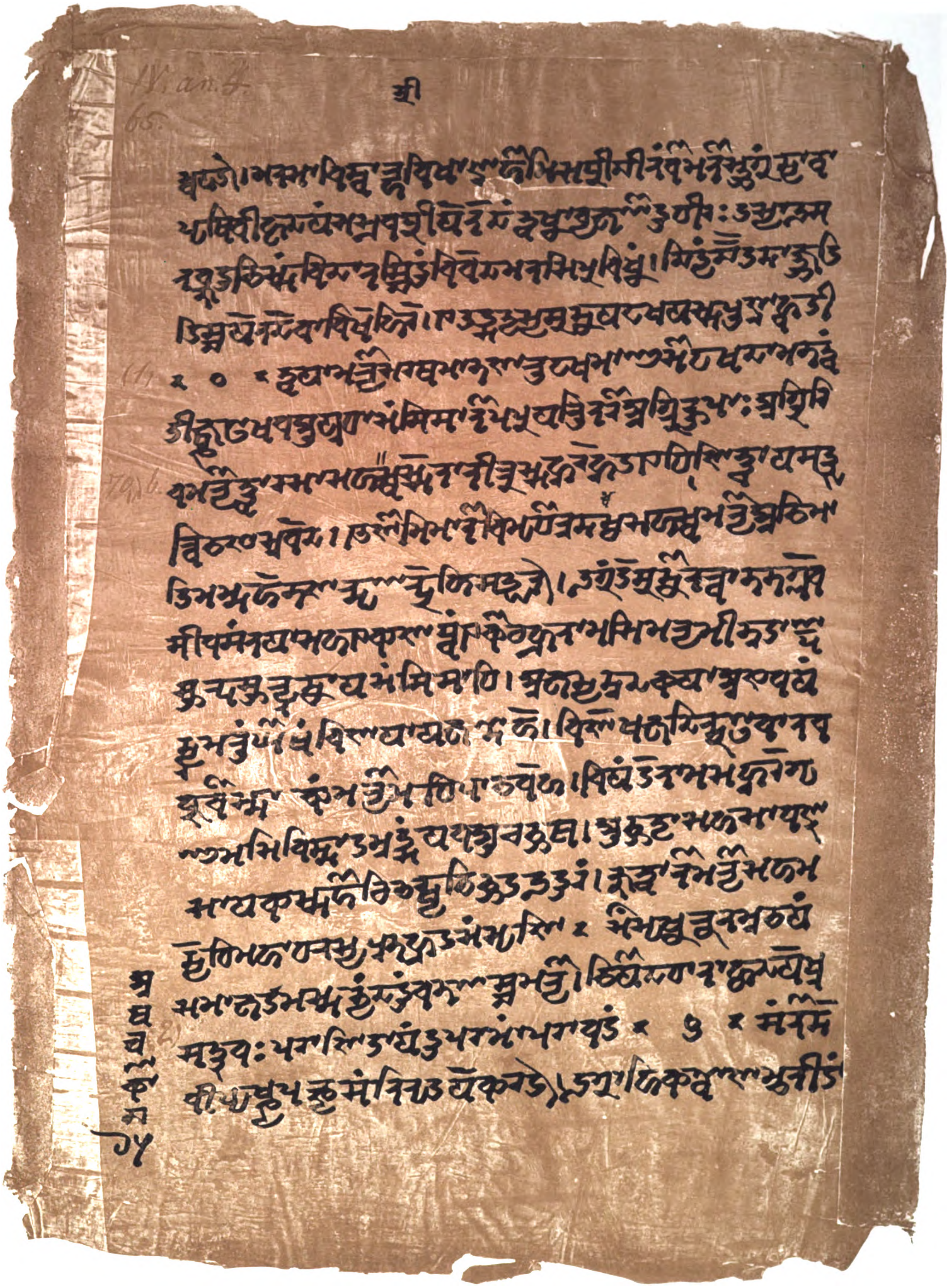
Digitized by Google

Digitized by Google

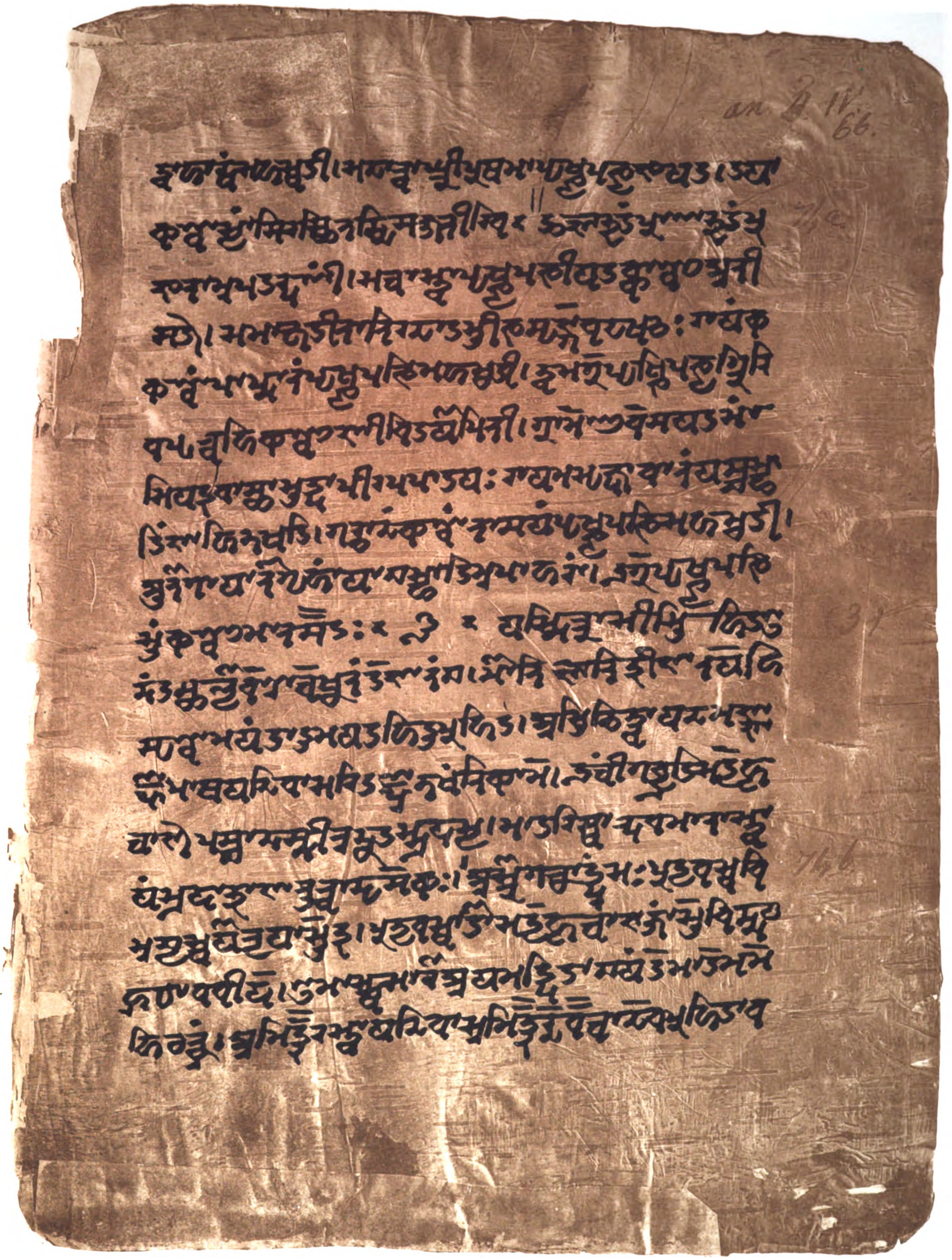


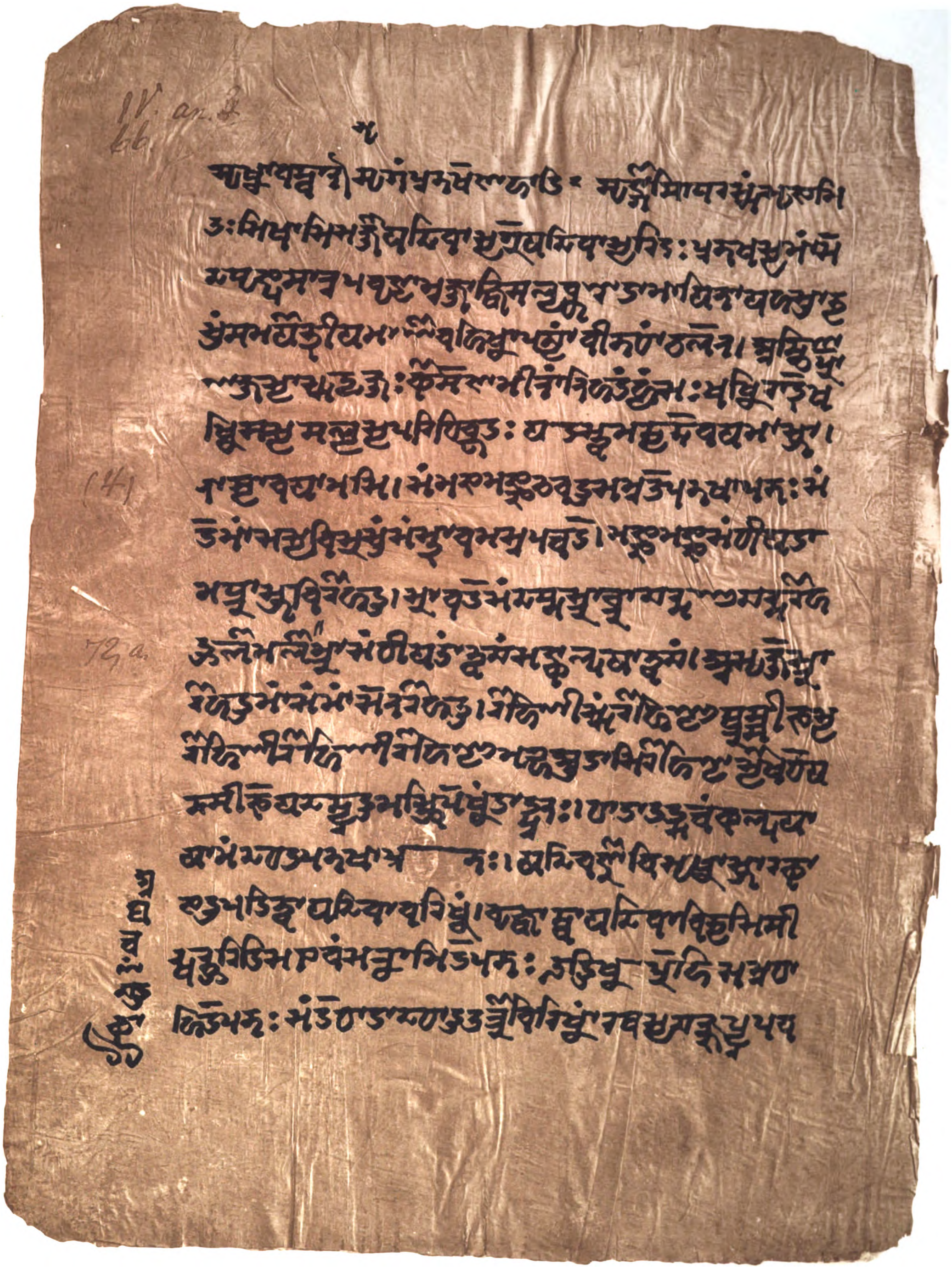
Digitized by Google

Digitized by Google



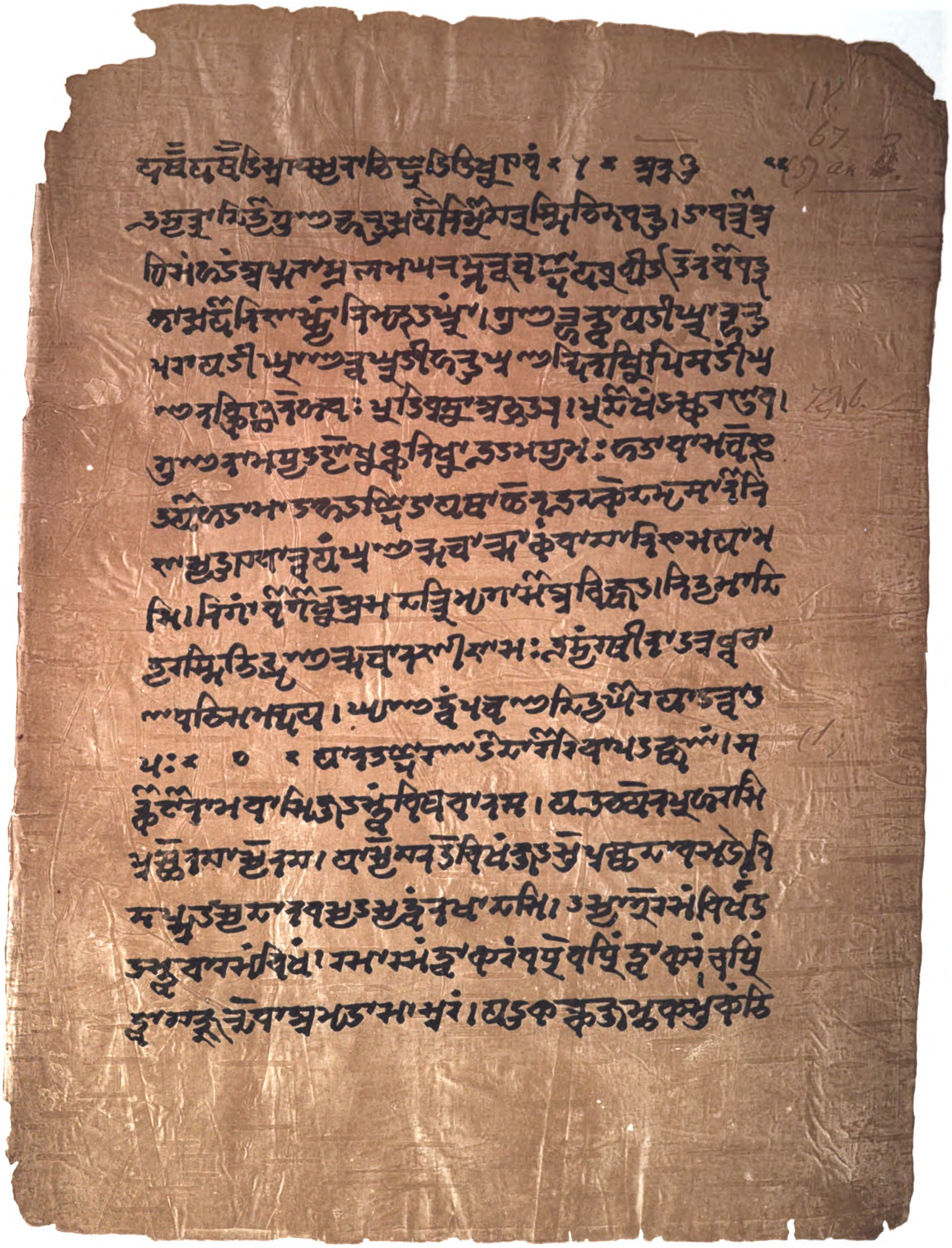
Digitized by Google





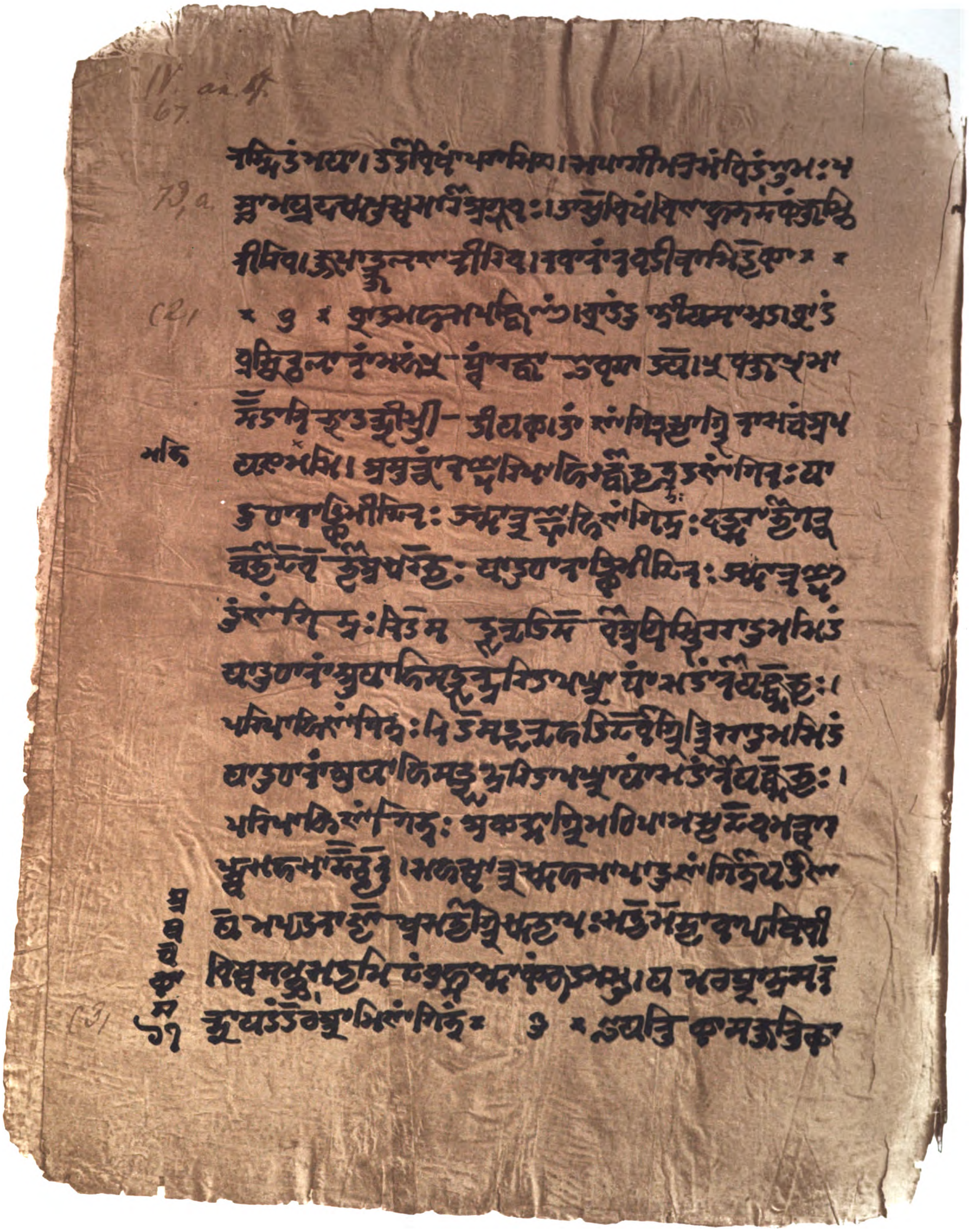
Digitized by Google

Digitized by Google

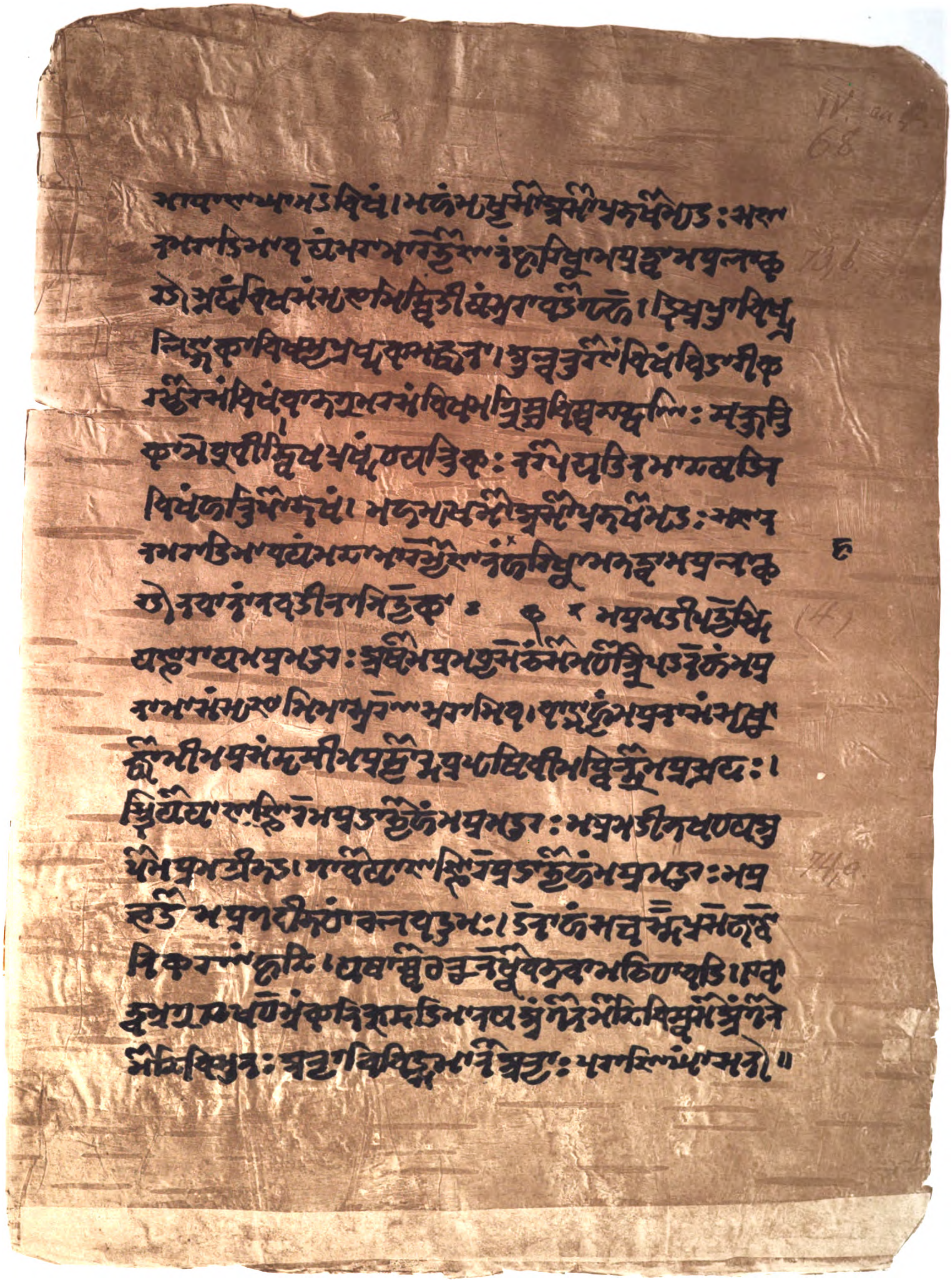


Digitized by Google

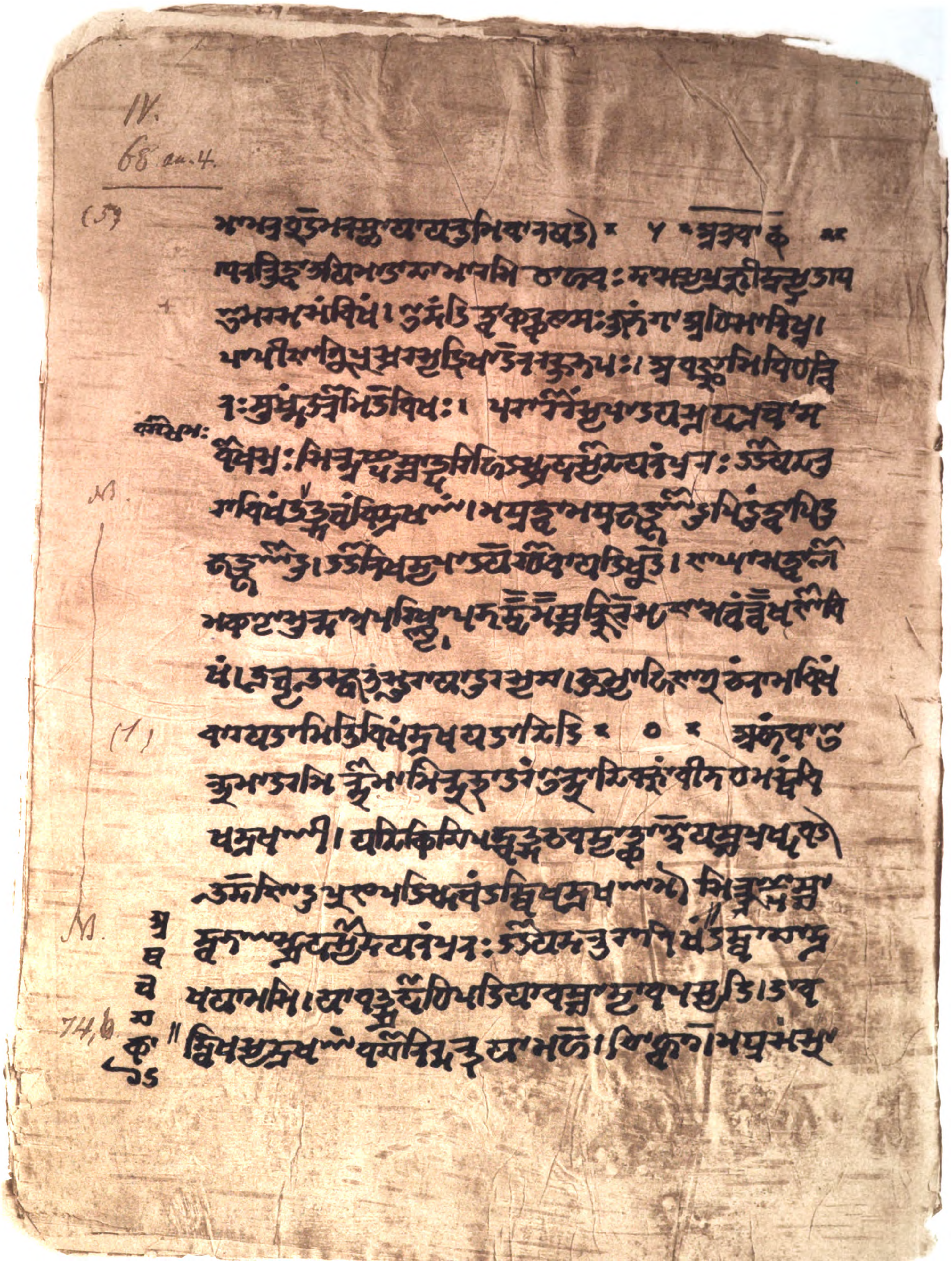
Digitized by Google



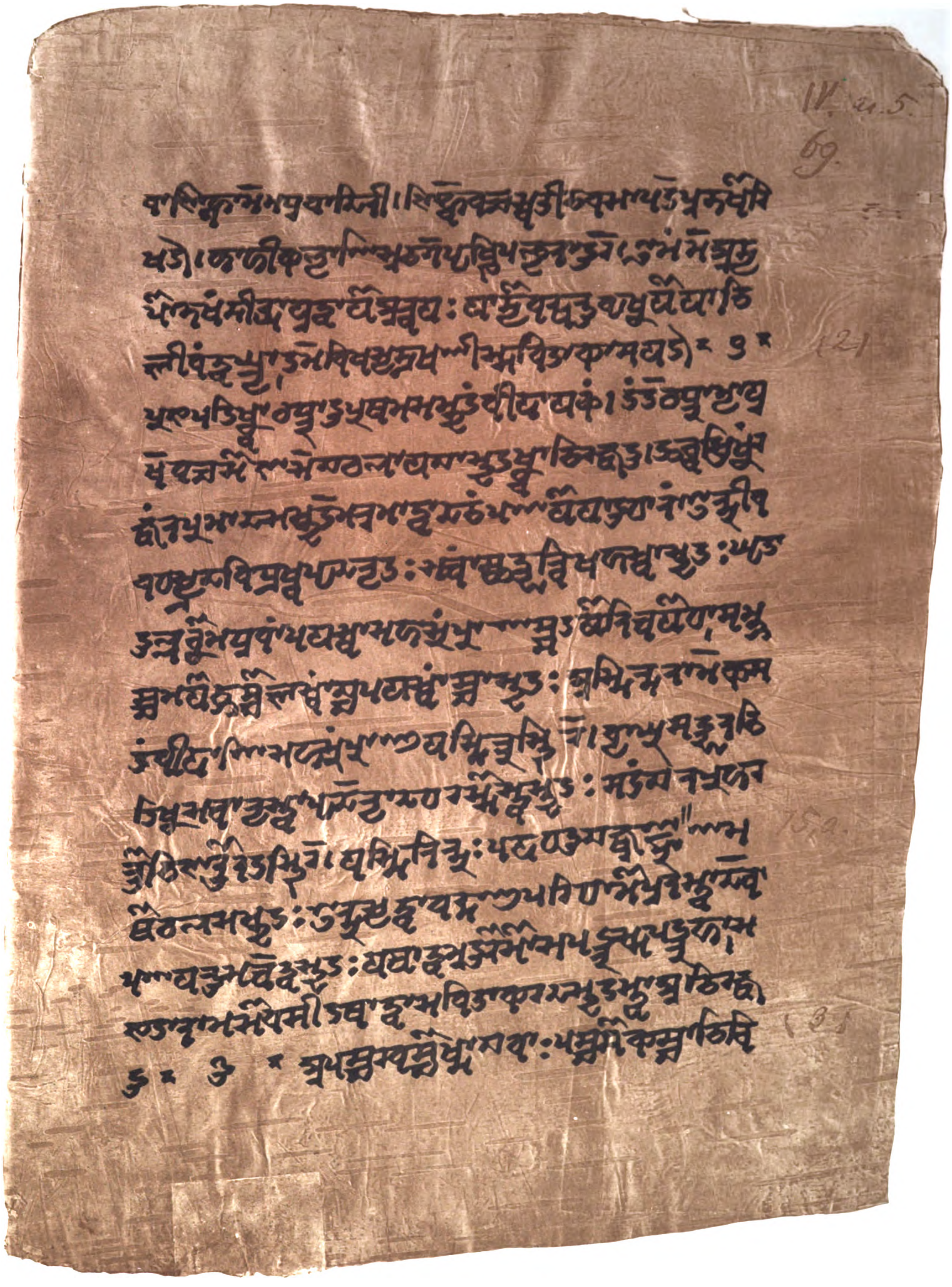
Digitized by Google



Digitized by Google

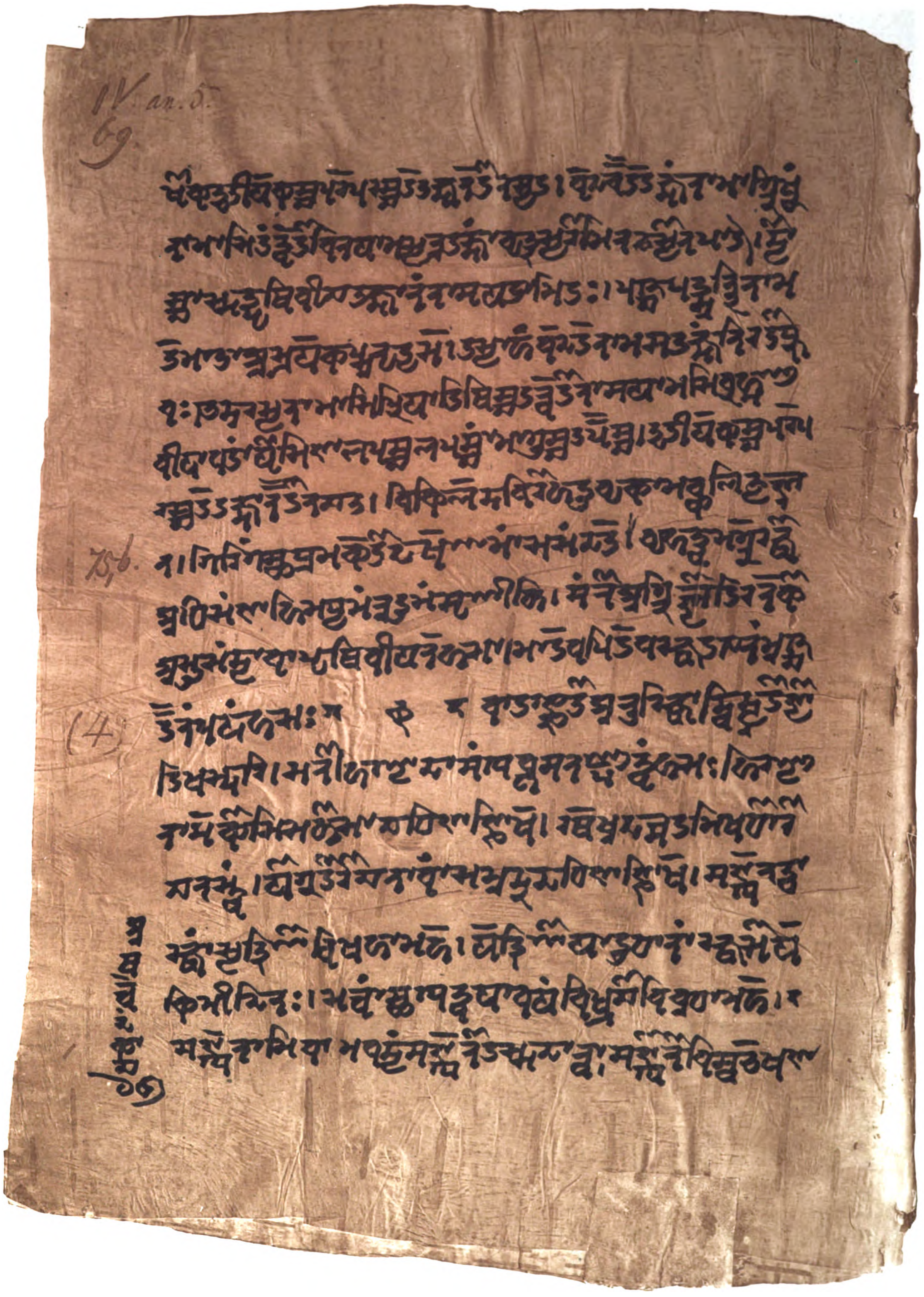


Digitized by Google

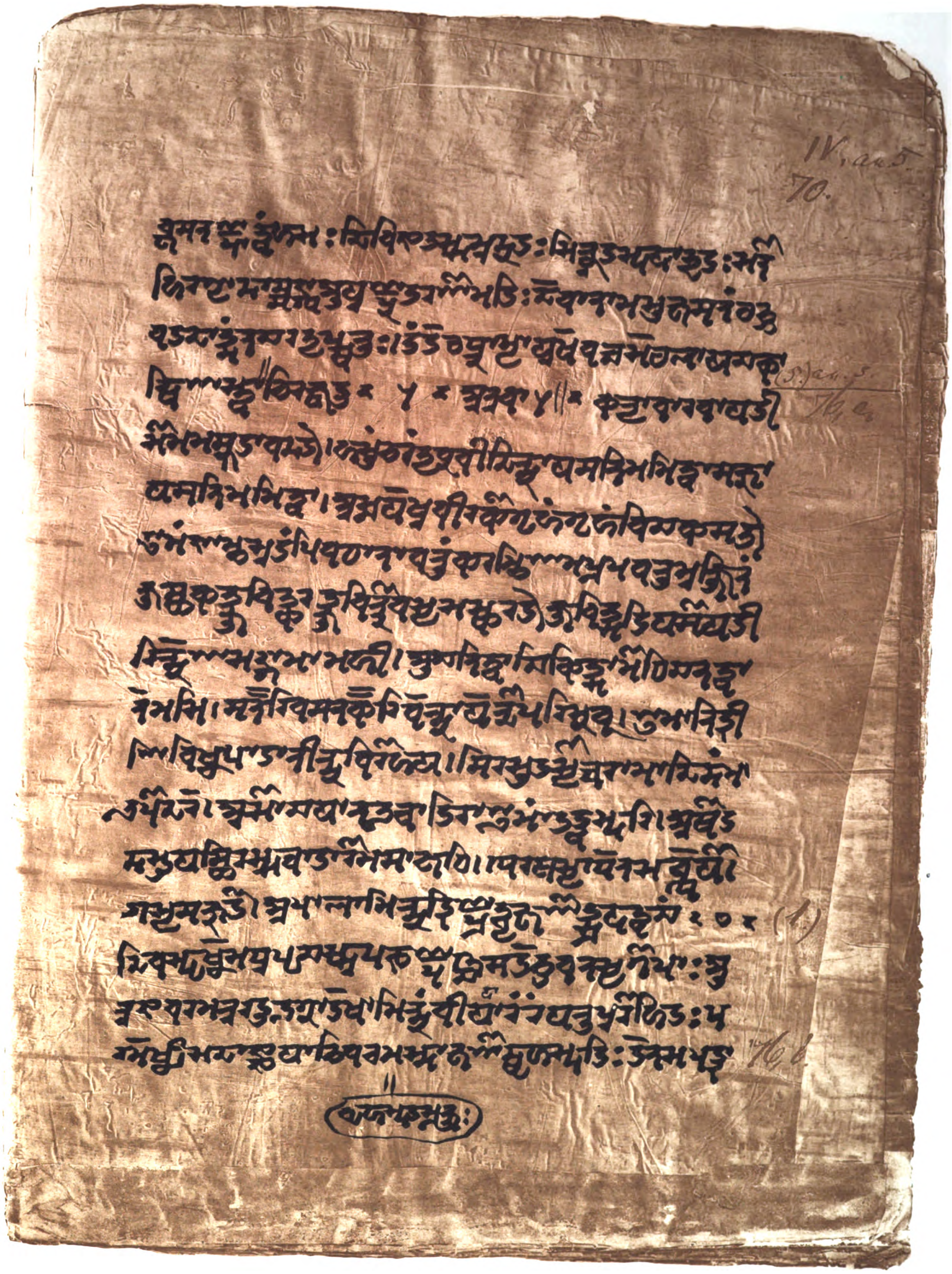


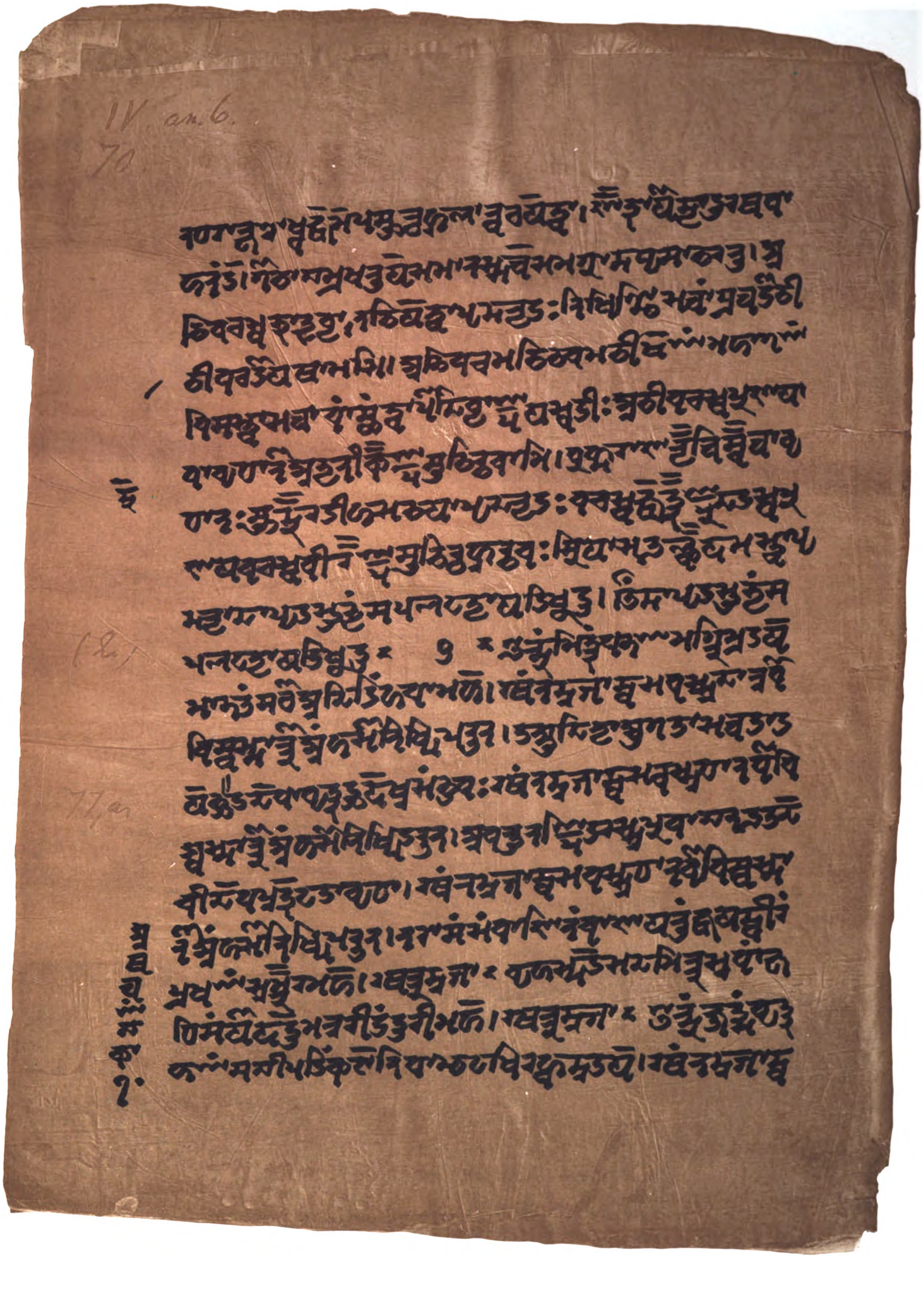
Digitized by Google

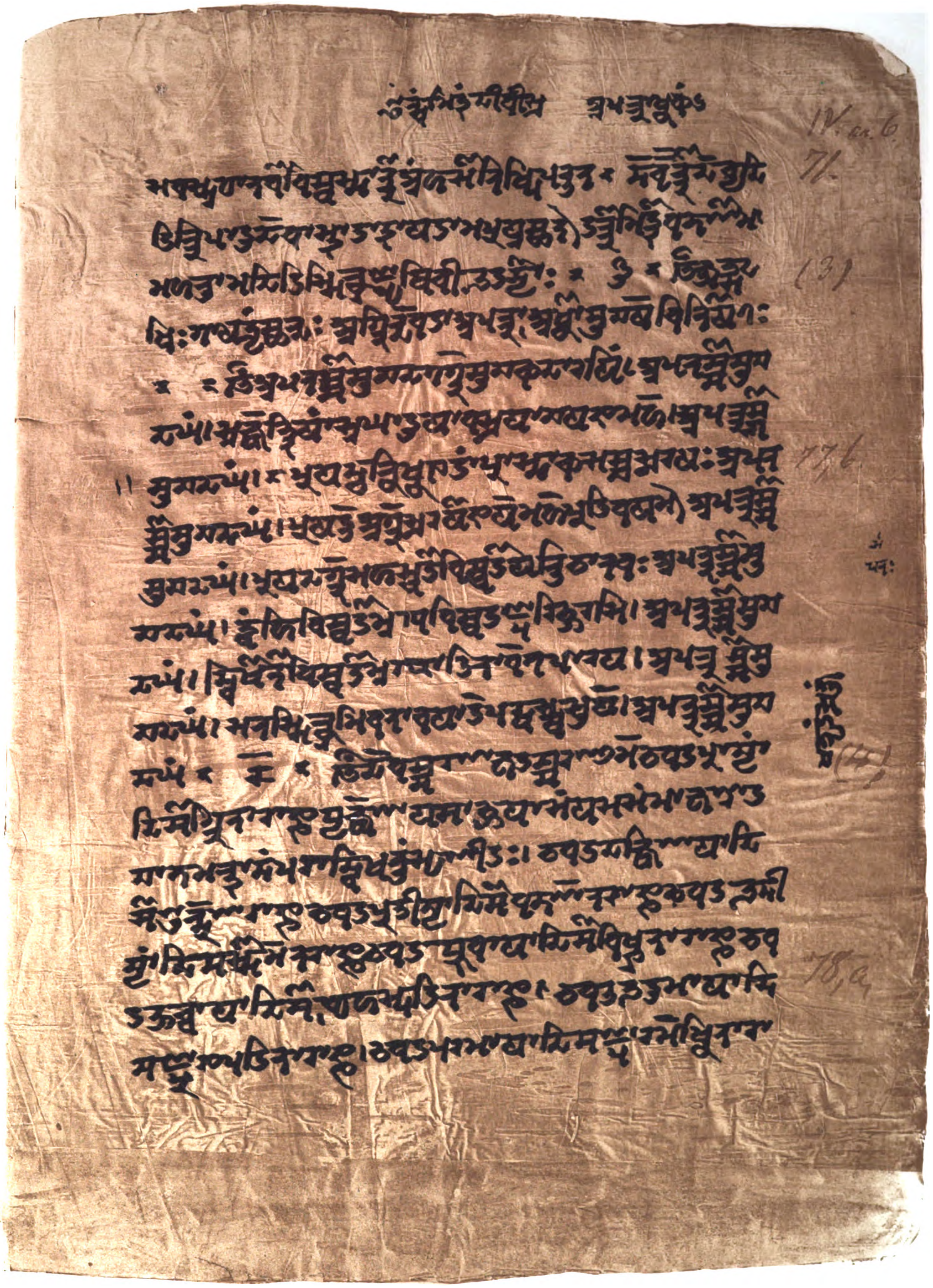
Digitized by Google



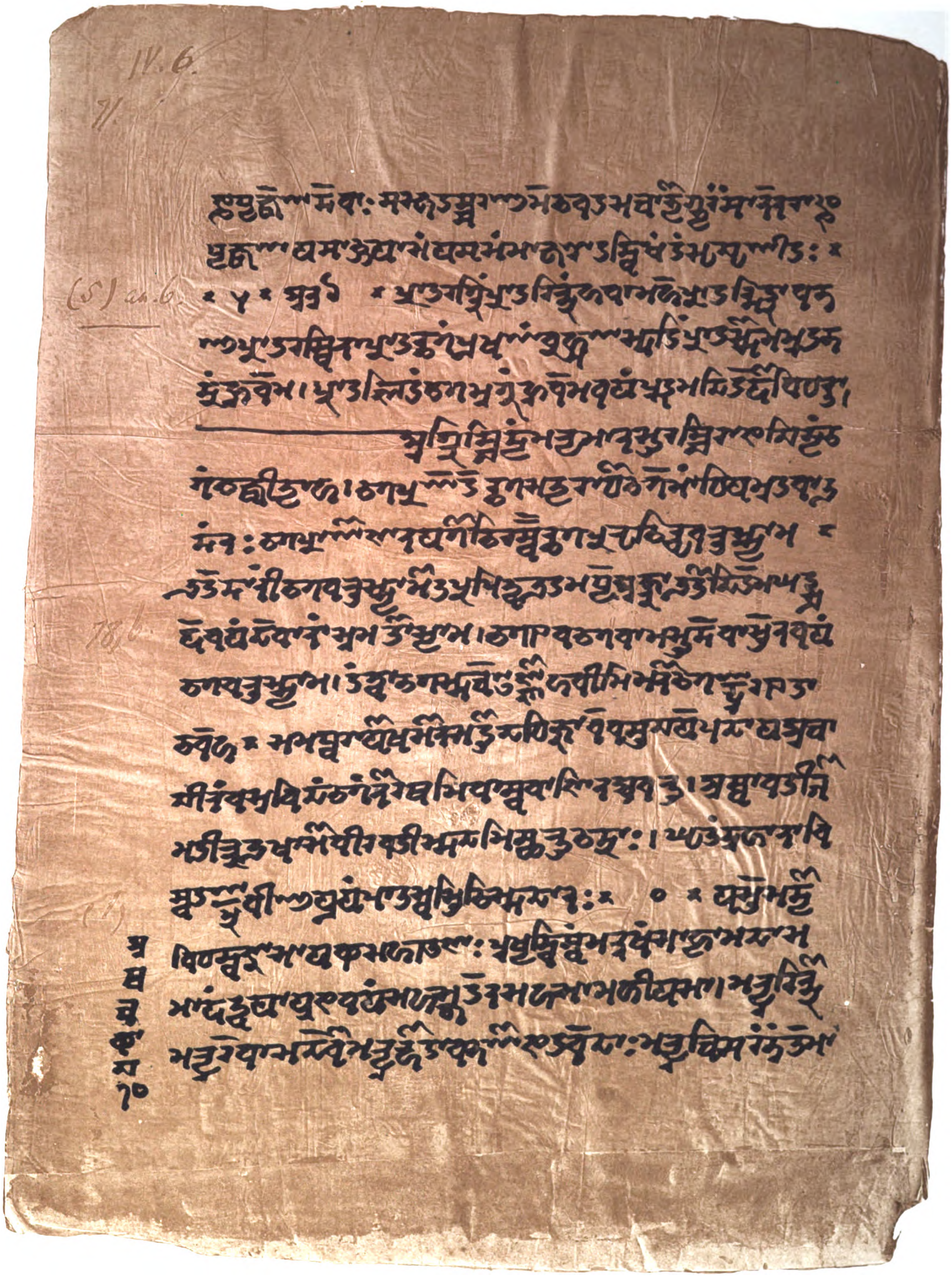
Digitized by Google





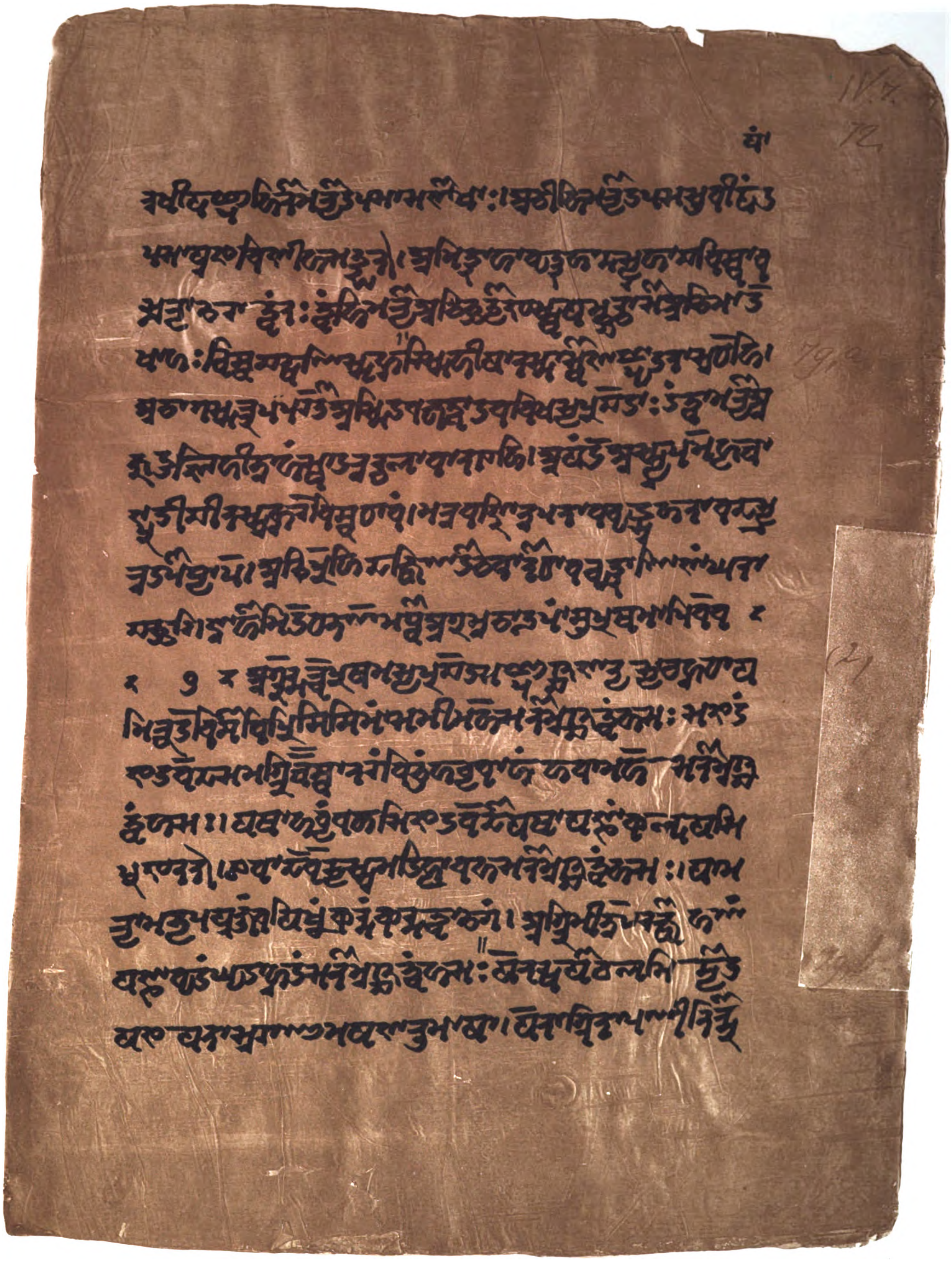


Digitized by Google



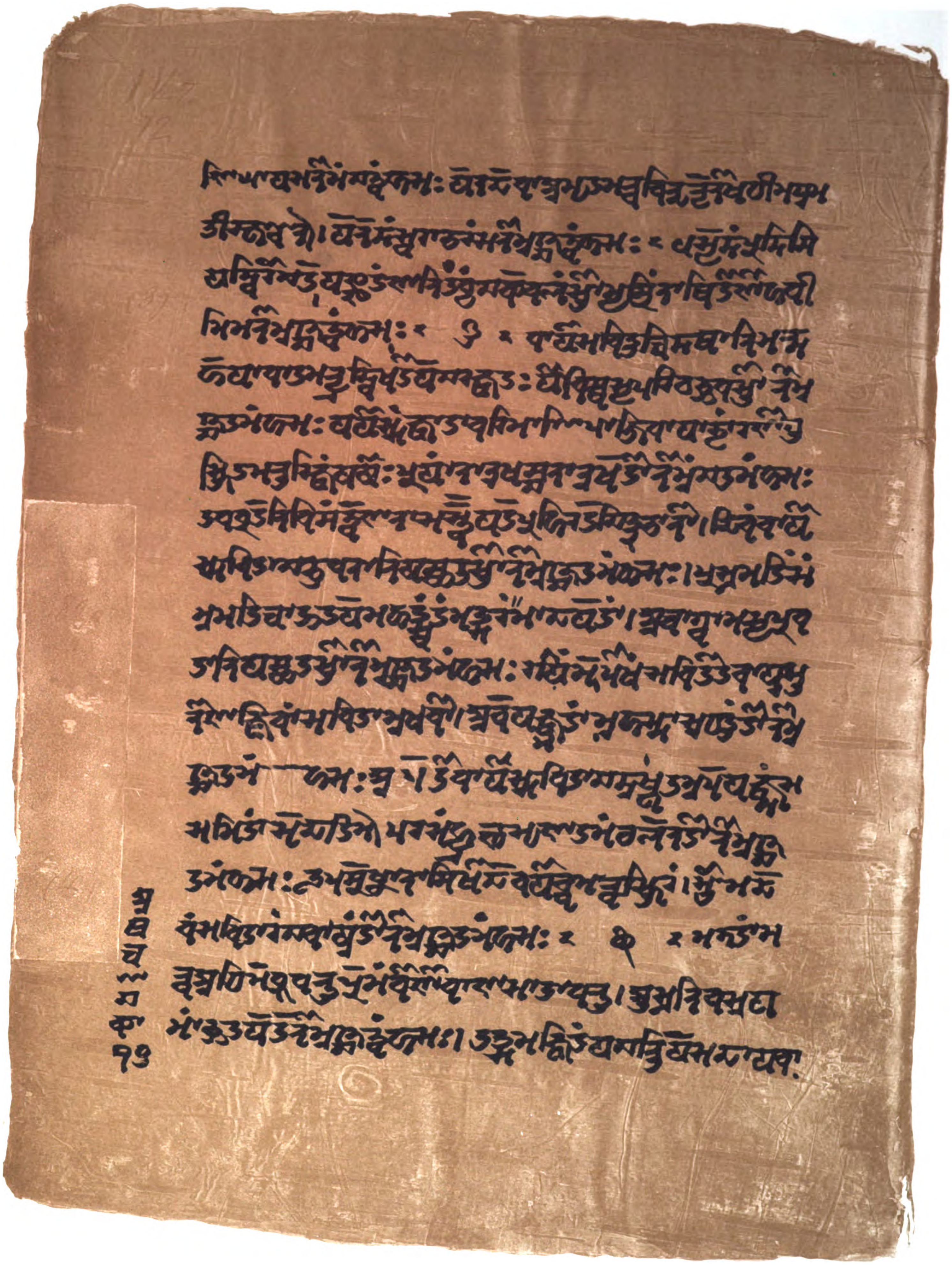
Digitized by Google

Digitized by Google



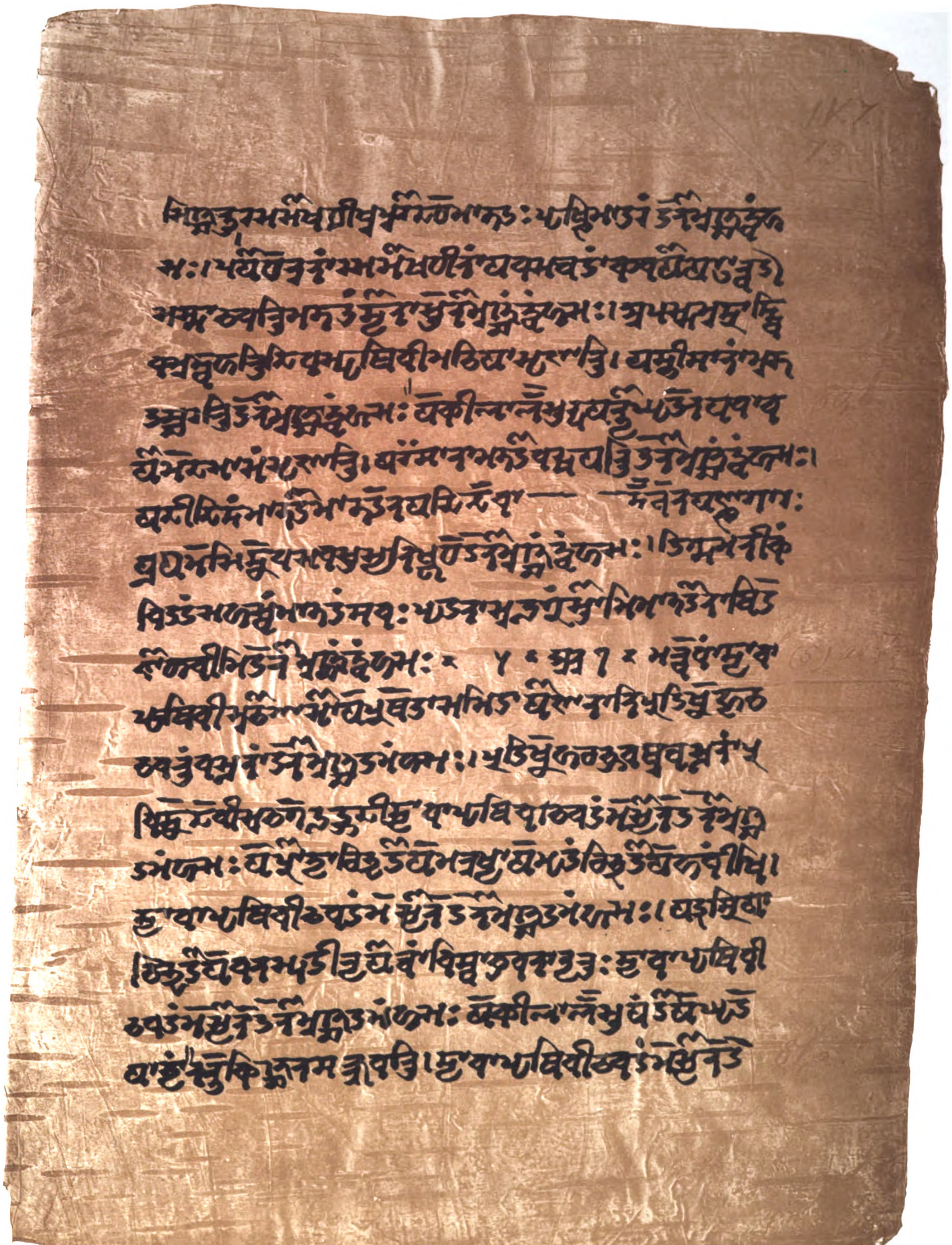
Digitized by Google

Digitized by Google

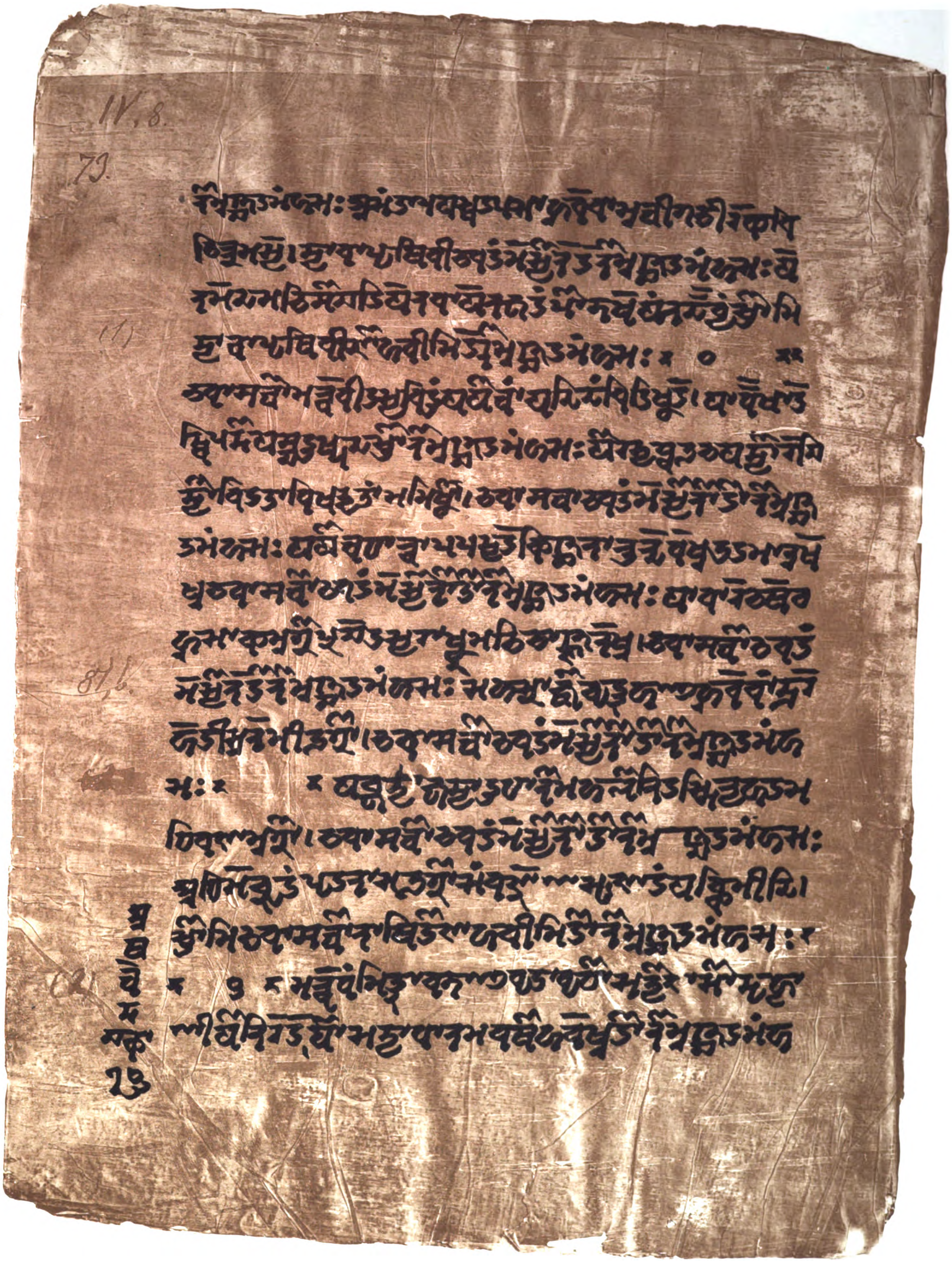


Digitized by Google

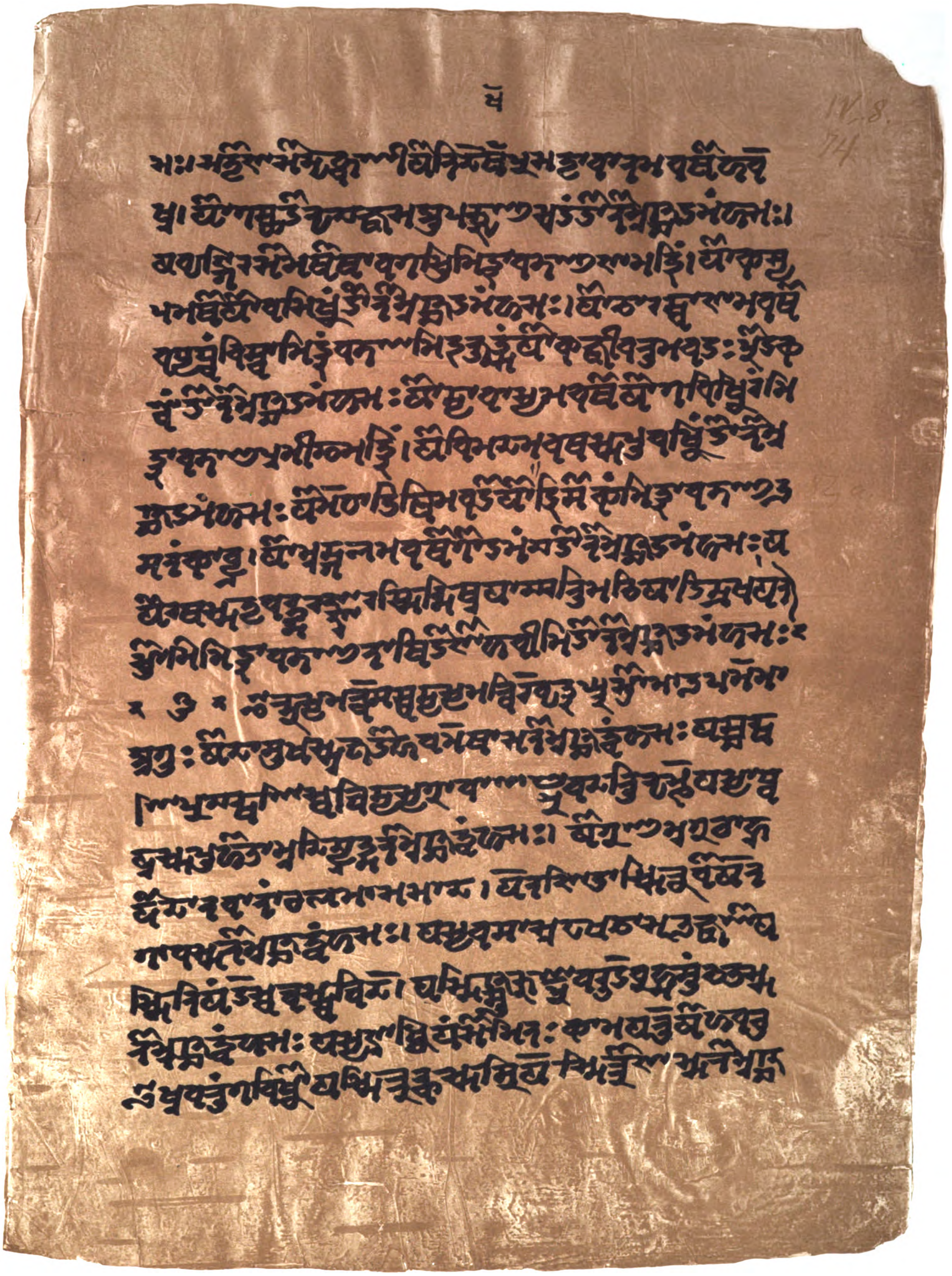
Digitized by Google



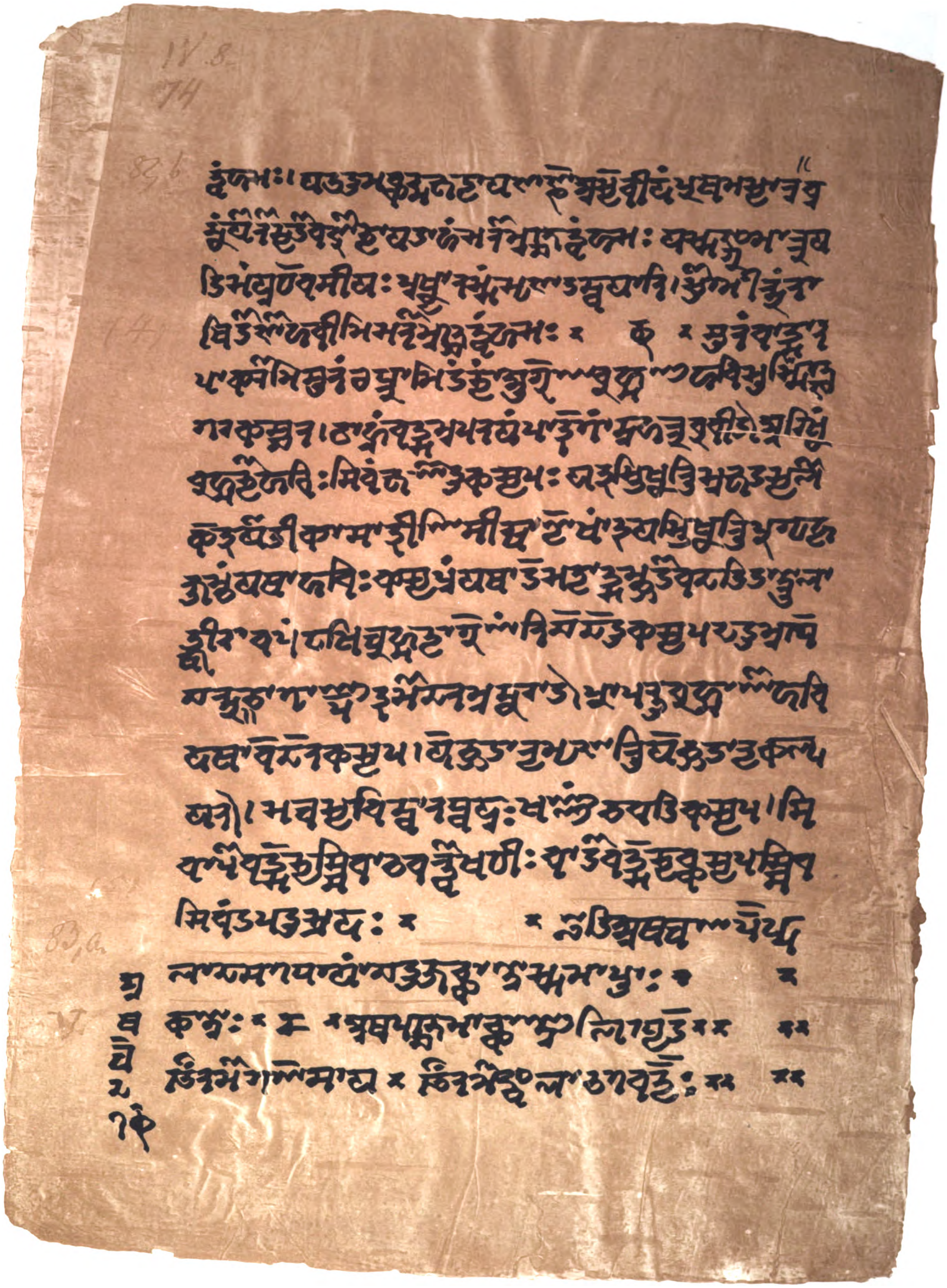
Digitized by Google



Digitized by Google

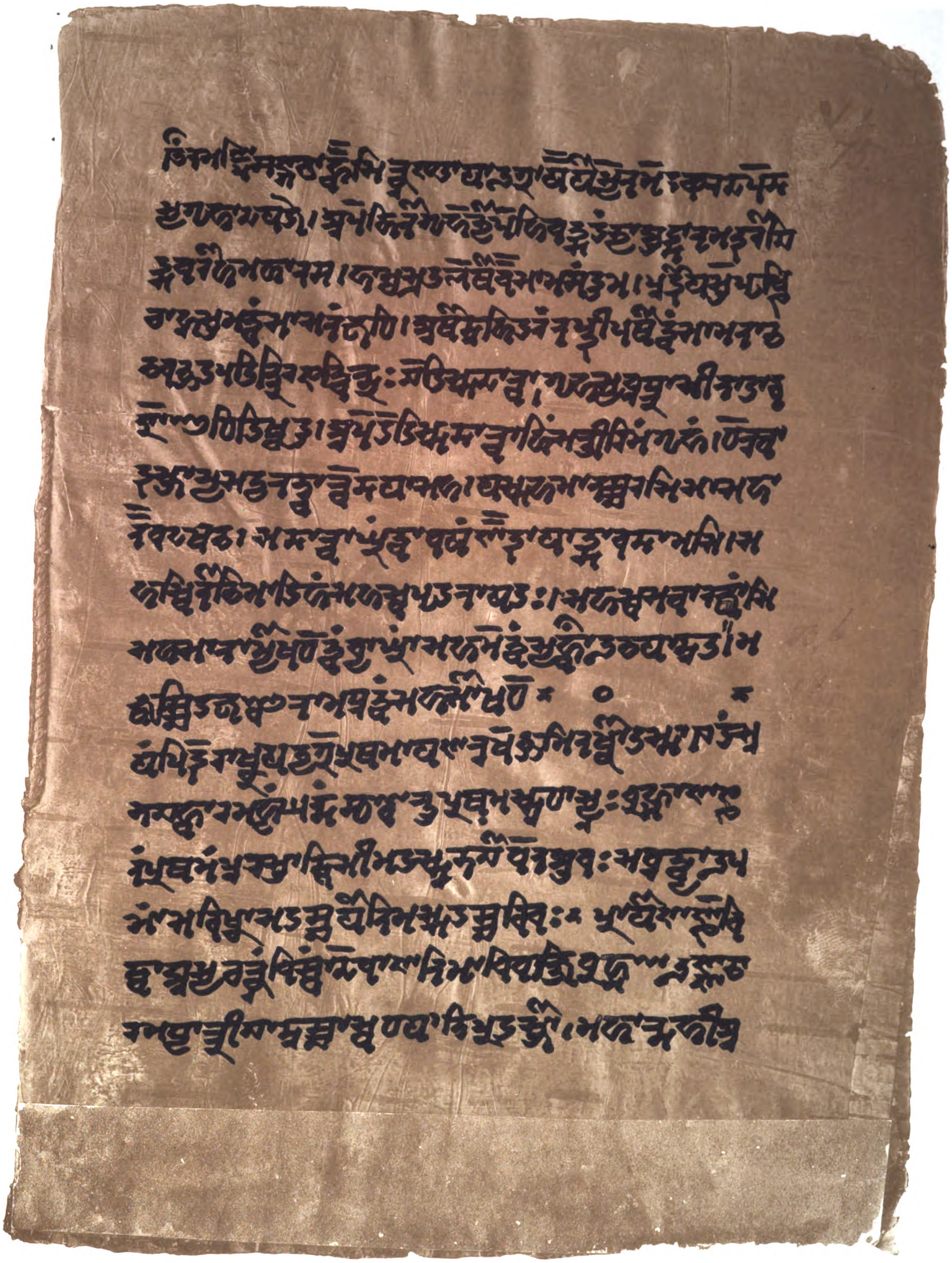


Digitized by Google



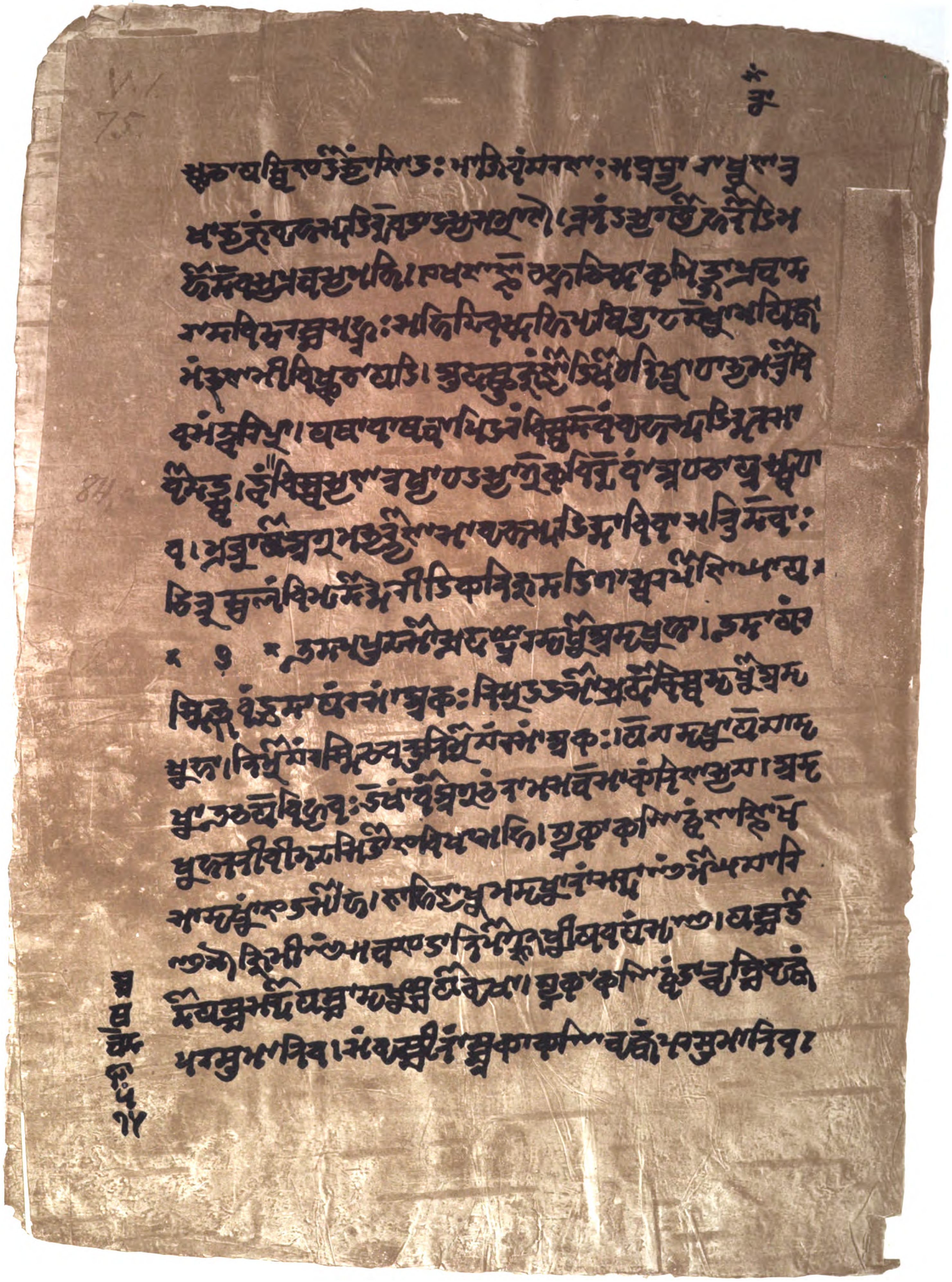
Digitized by Google

Digitized by Google

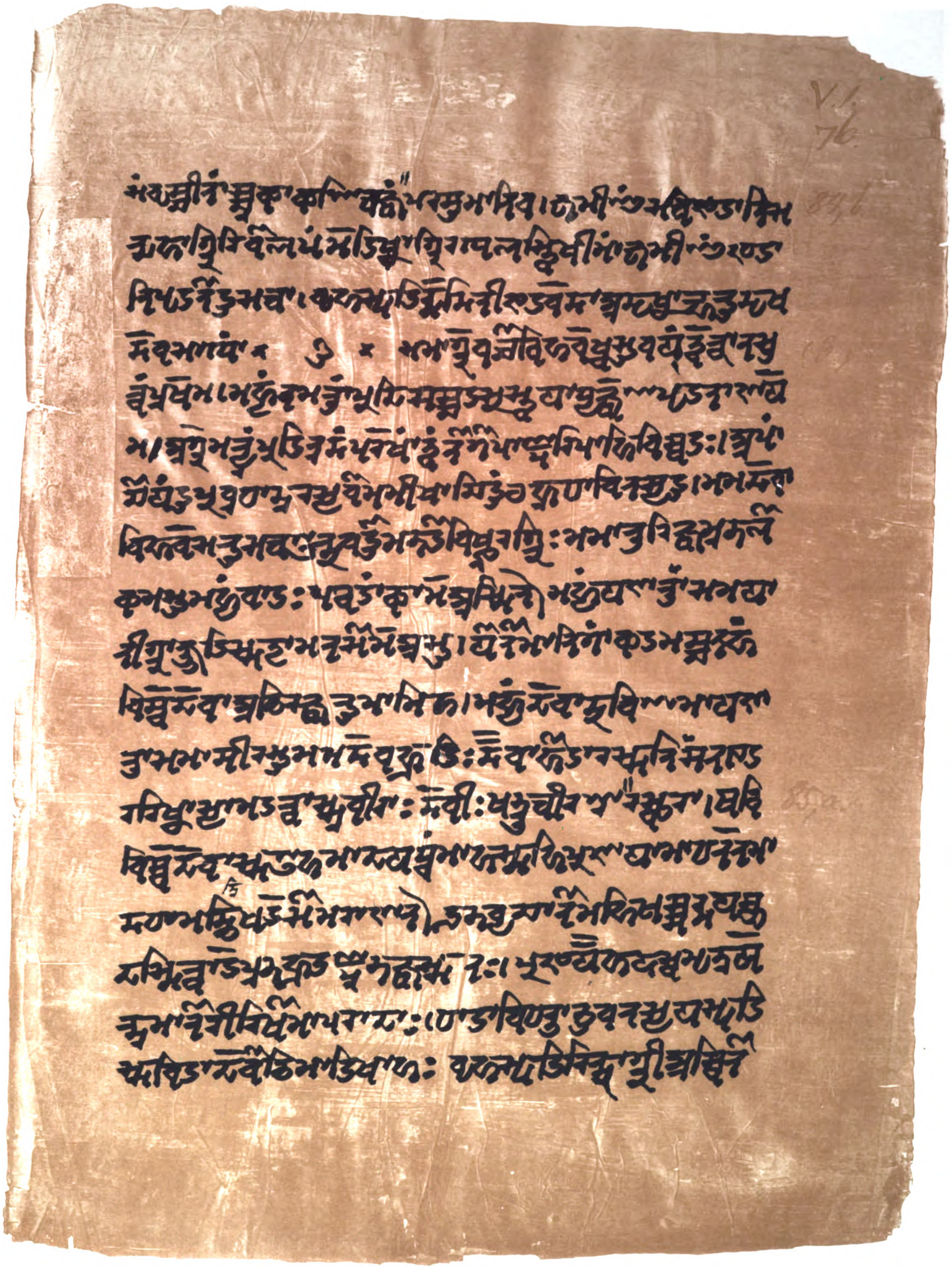


Digitized by Google

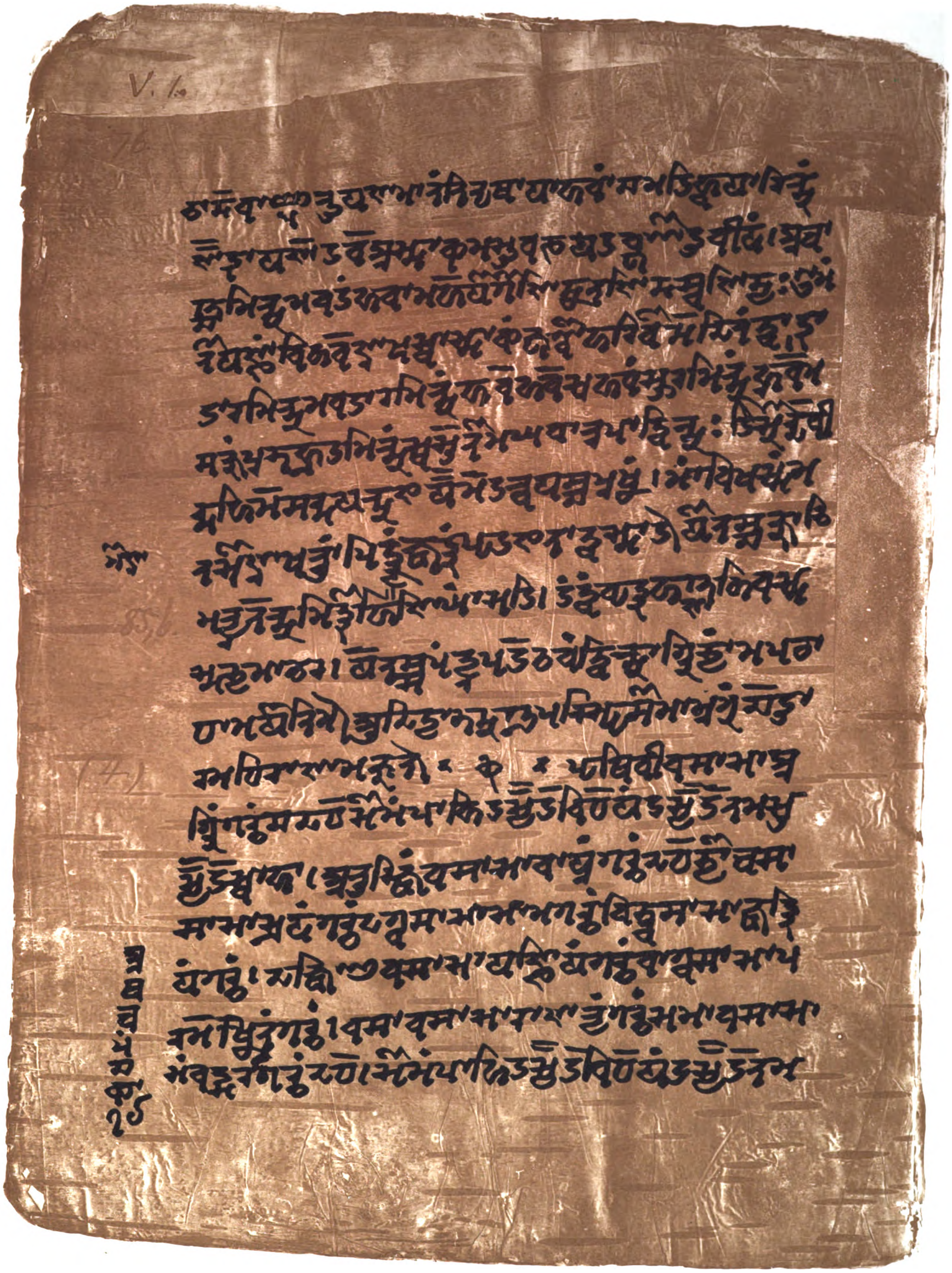
Digitized by Google



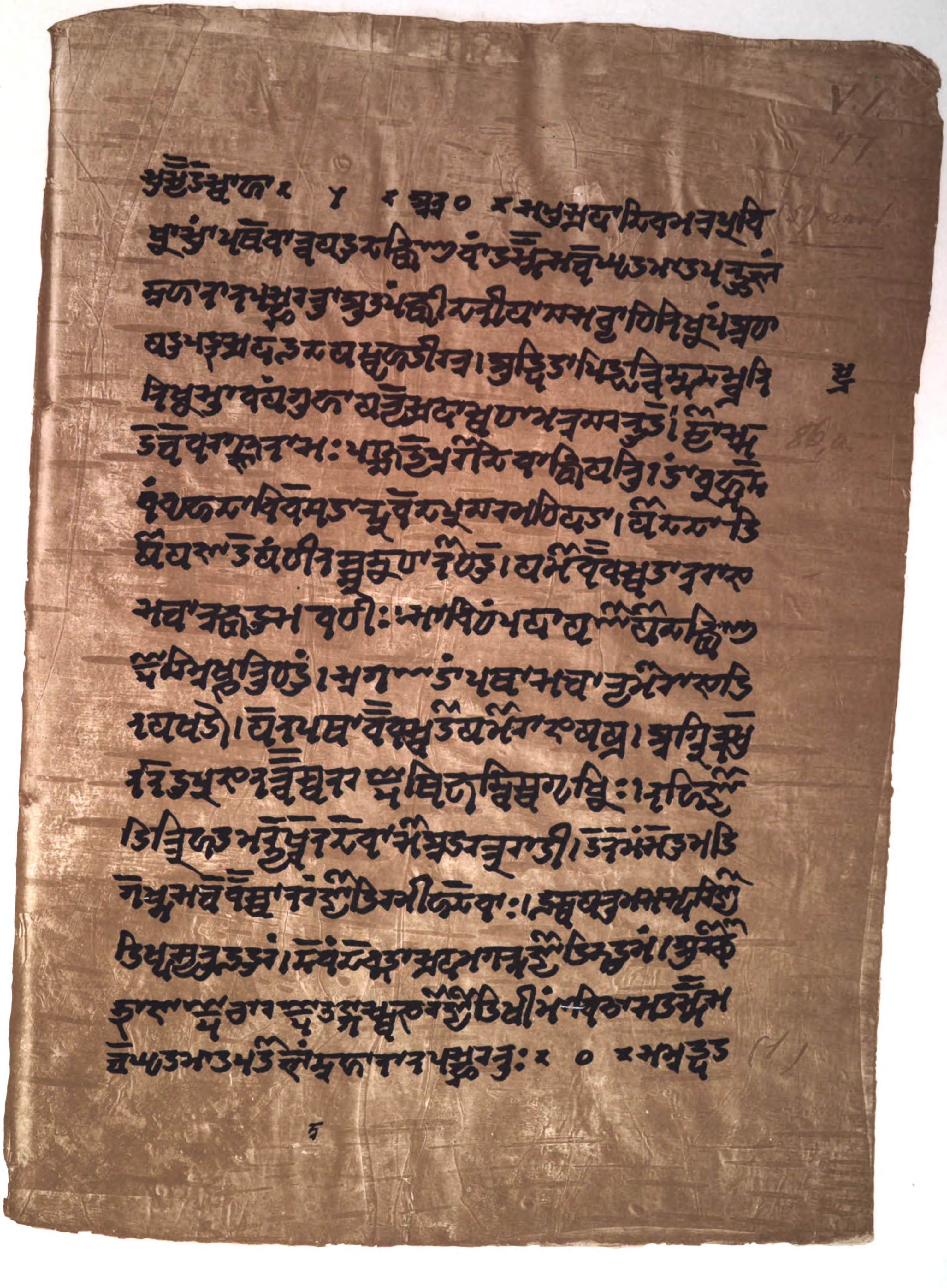
Digitized by Google

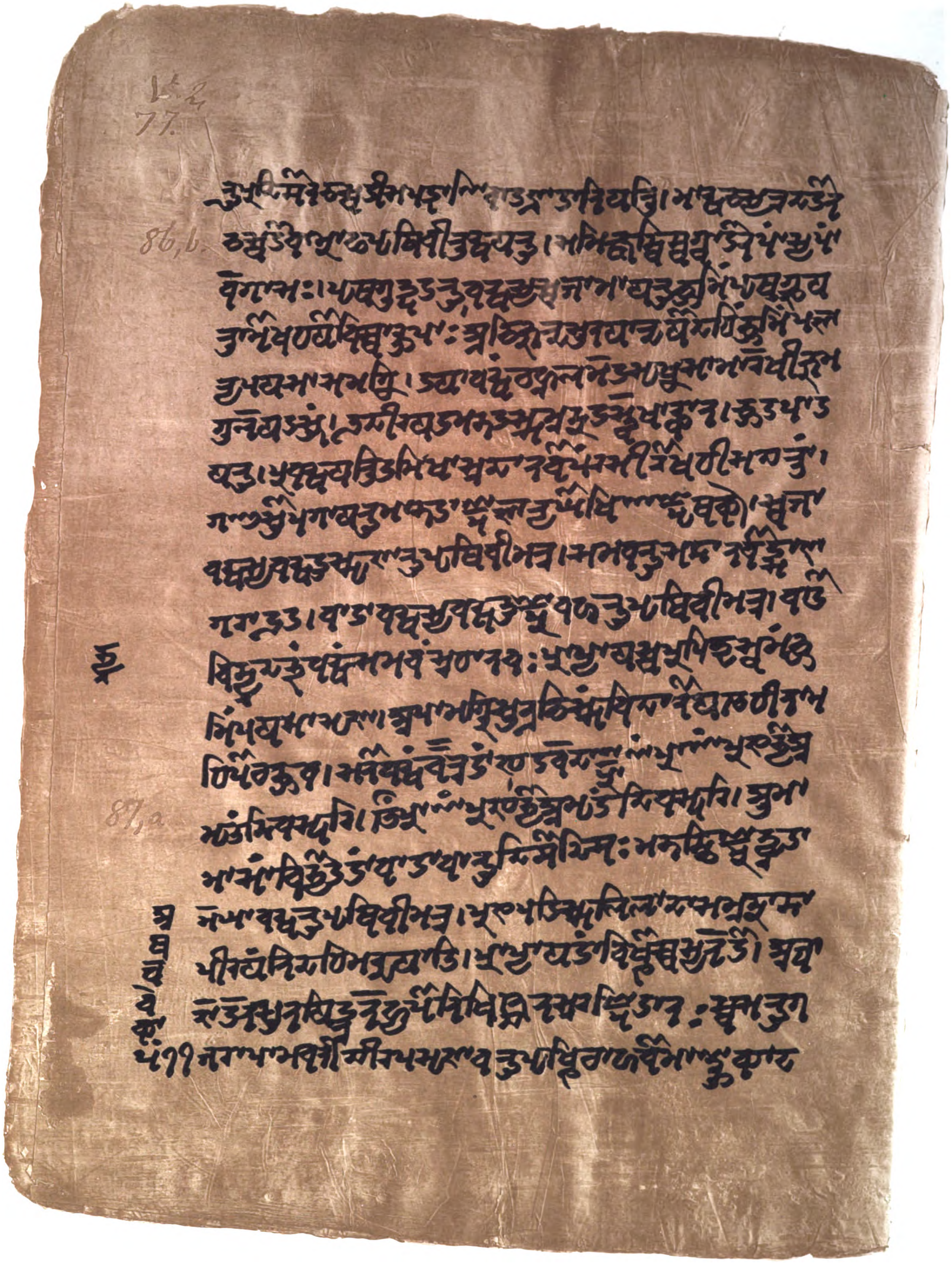


Digitized by Google

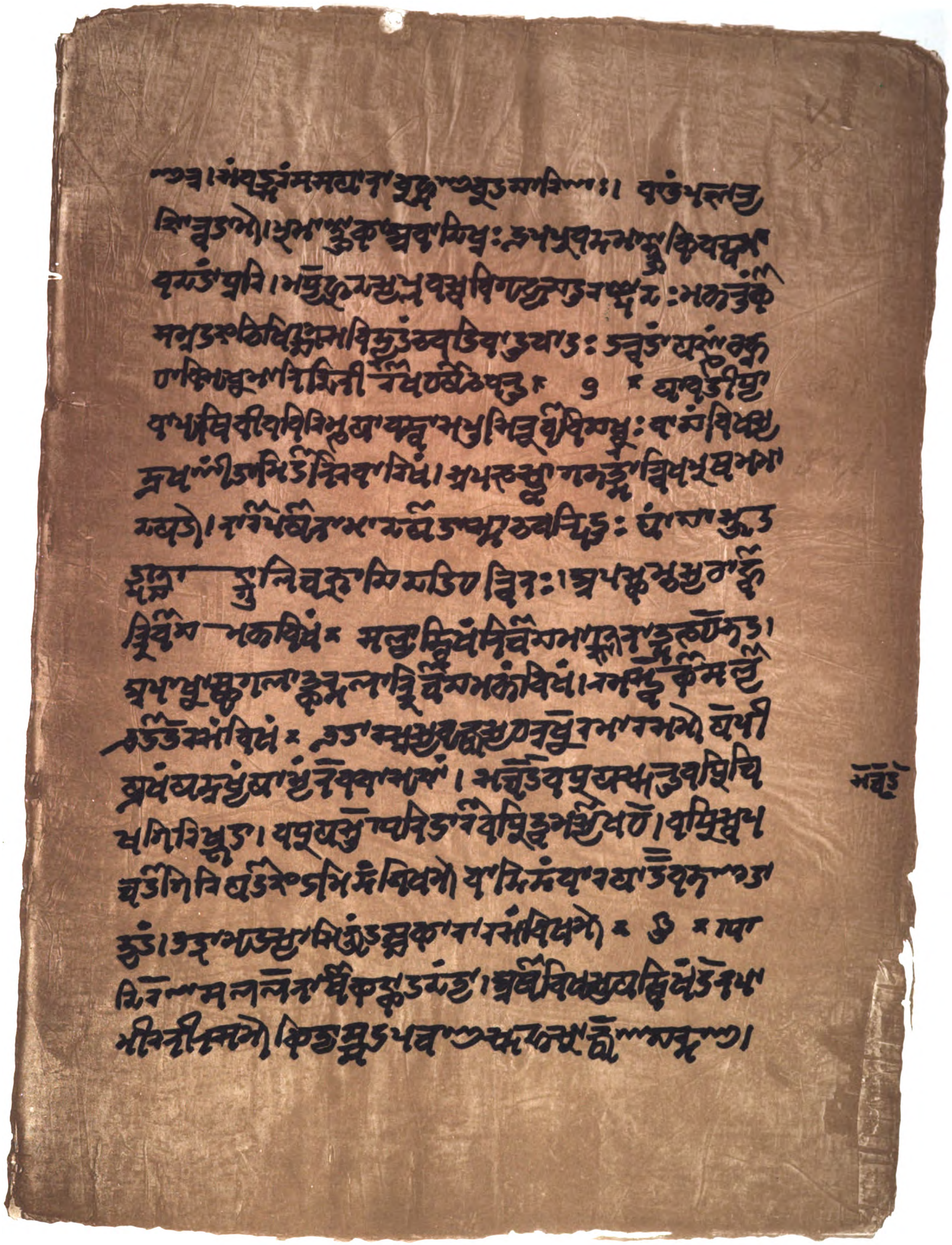


Digitized by Google



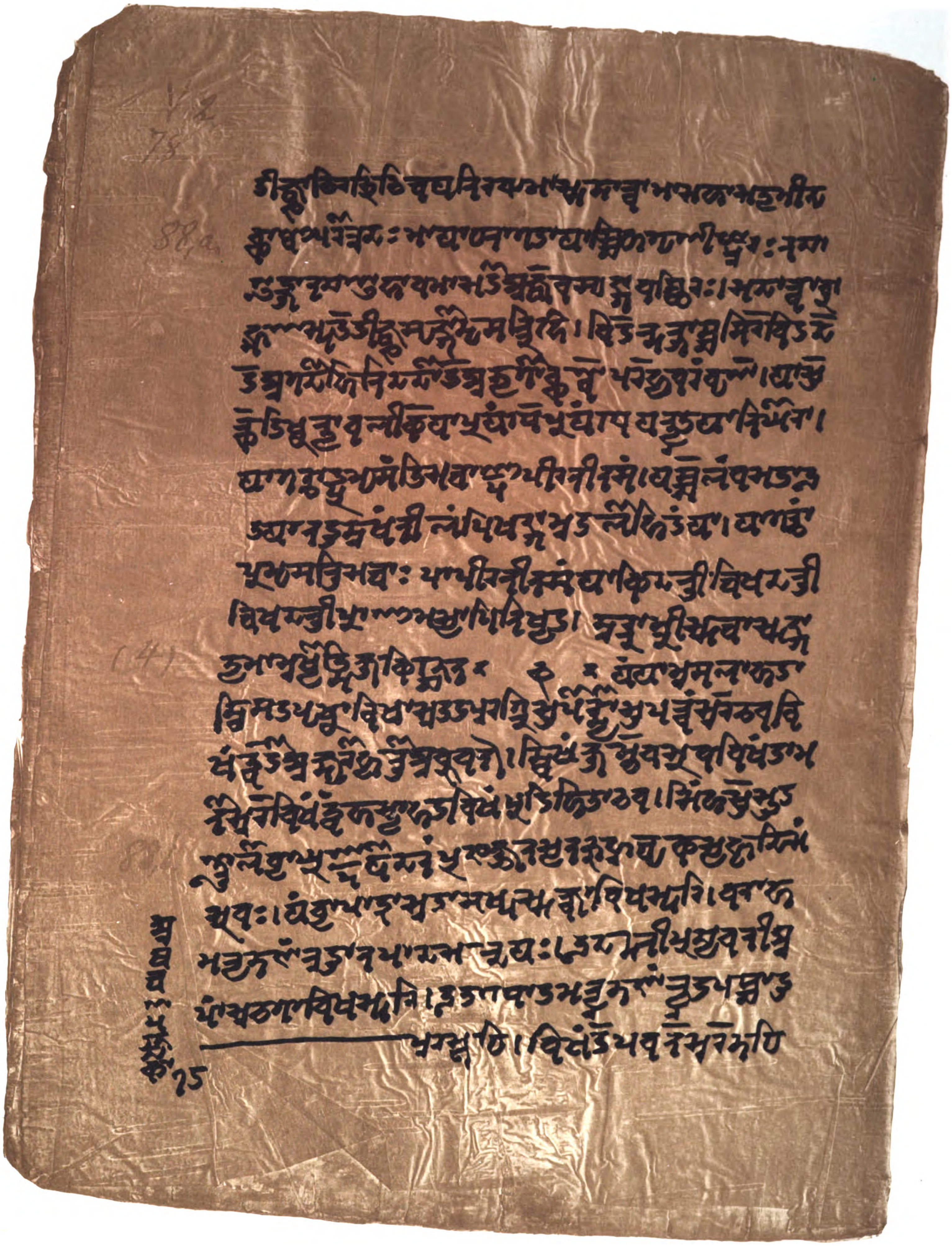


Digitized by Google

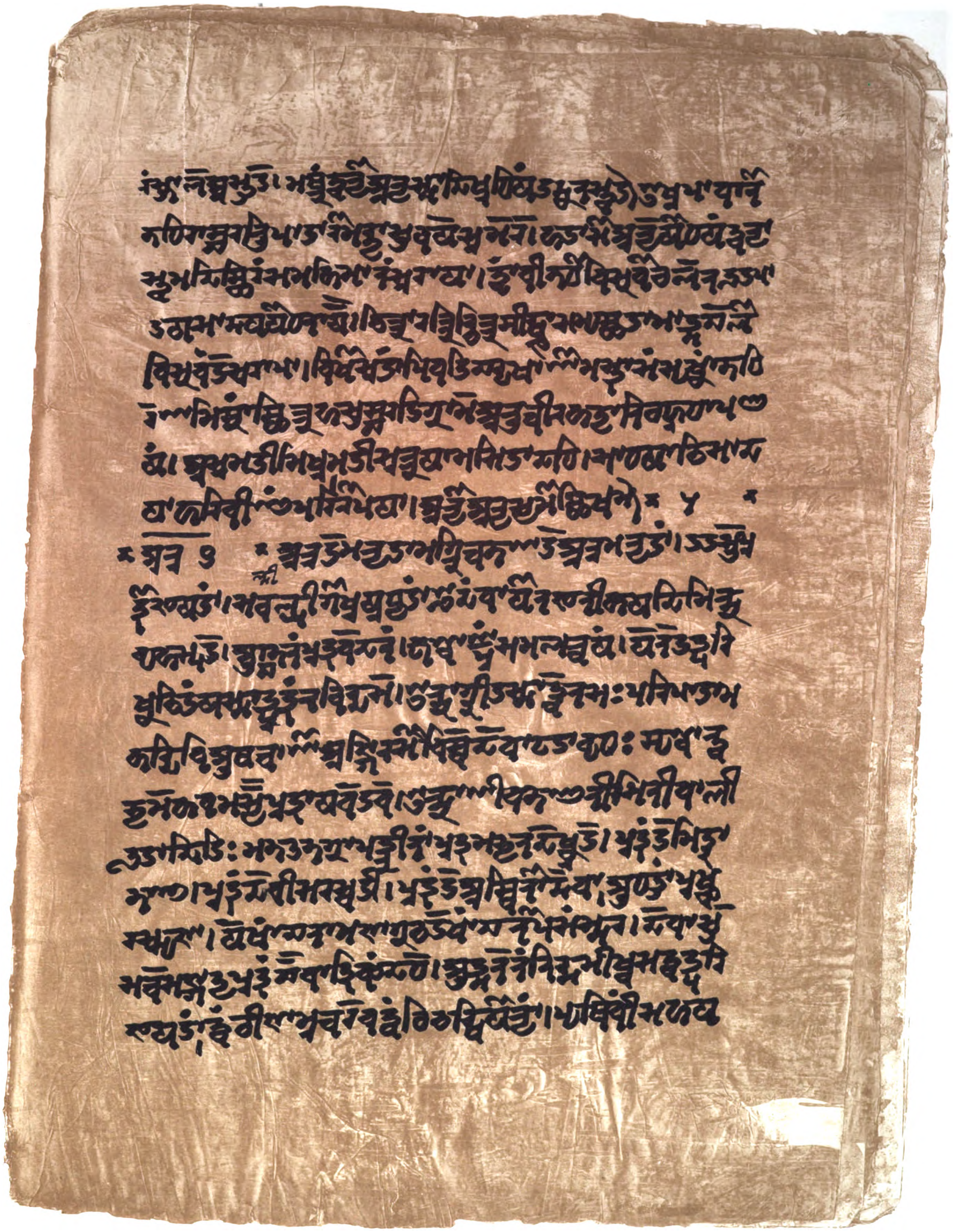


Digitized by Google

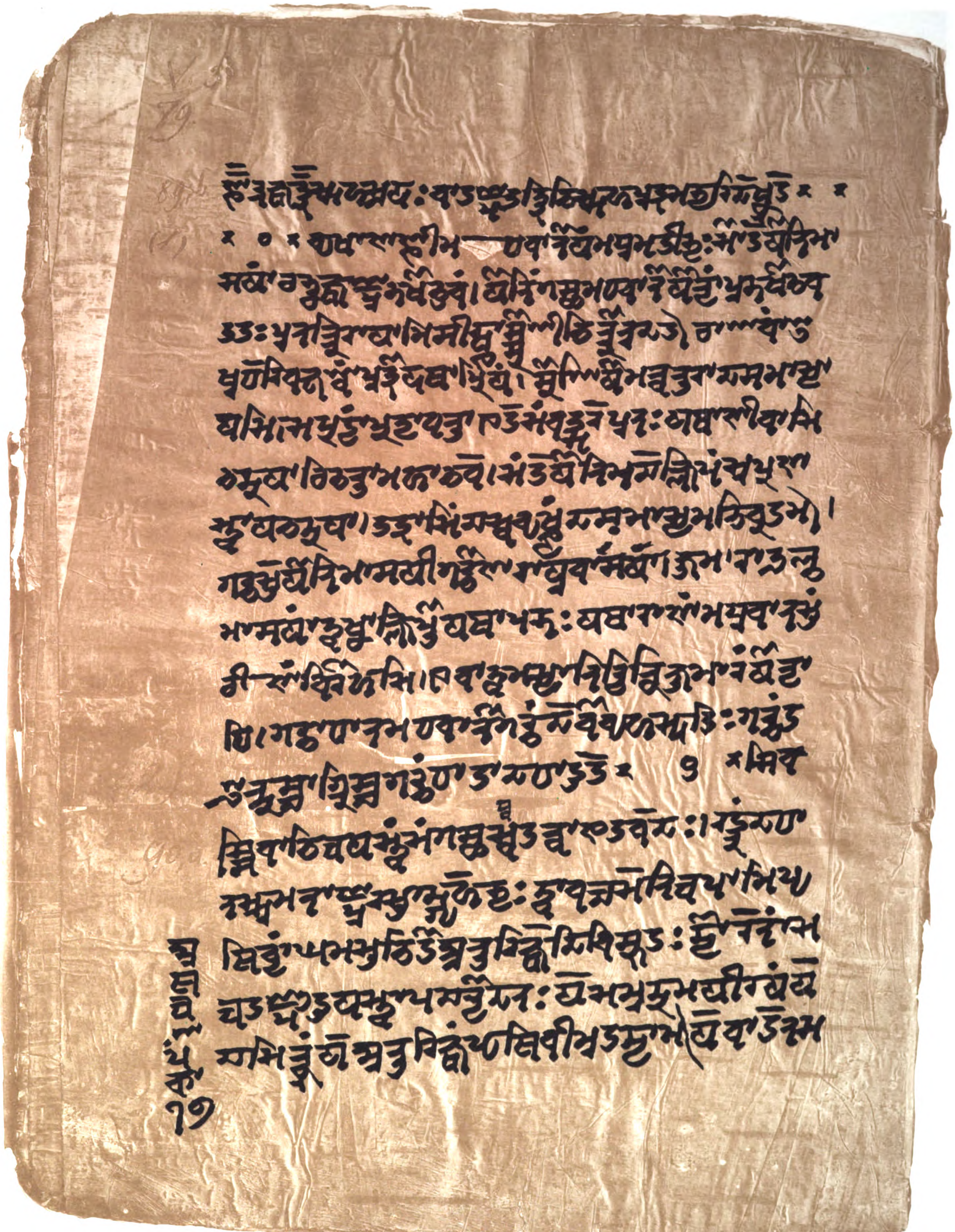
Digitized by Google



Digitized by Google



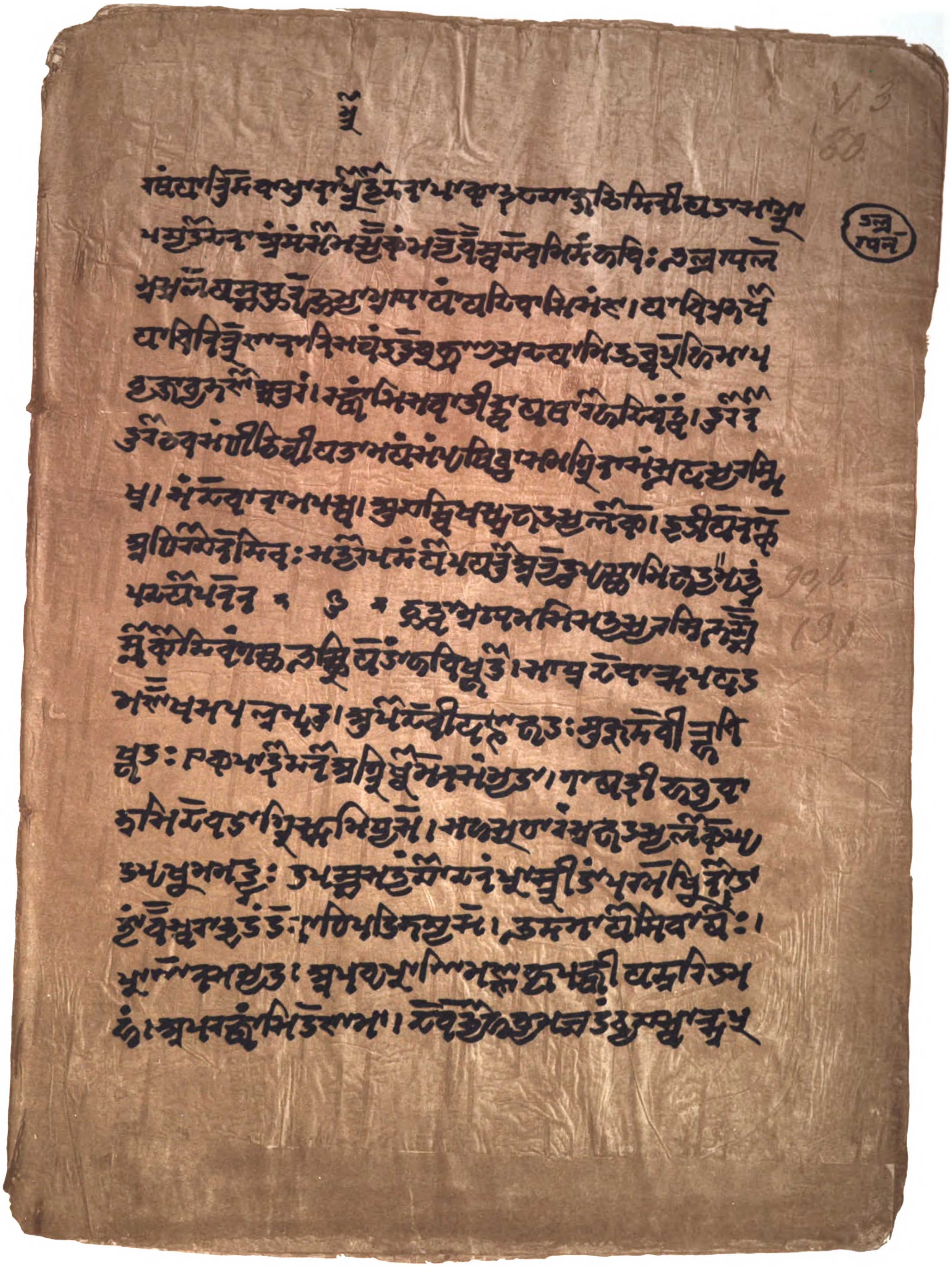
Digitized by Google



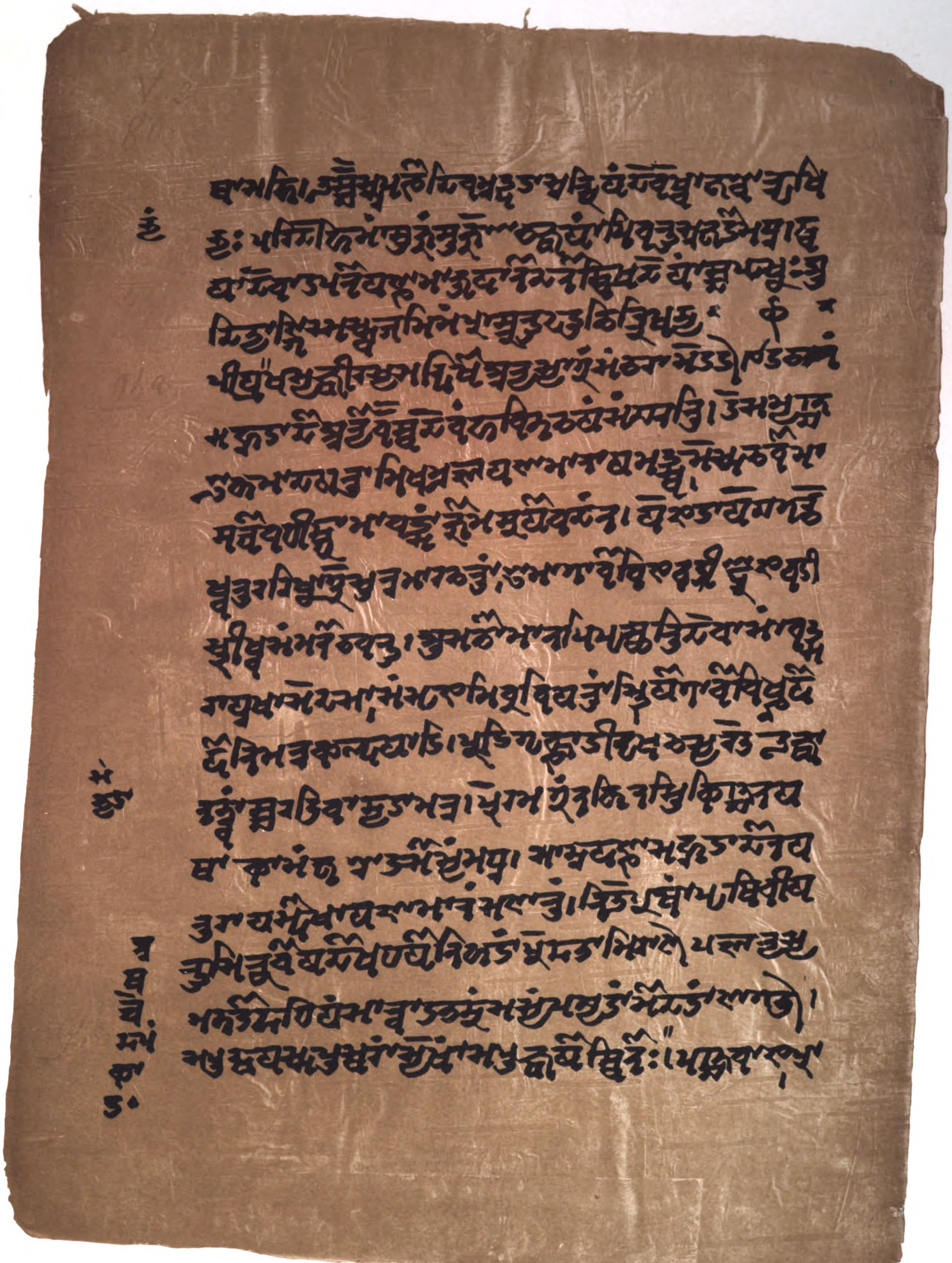
Digitized by Google

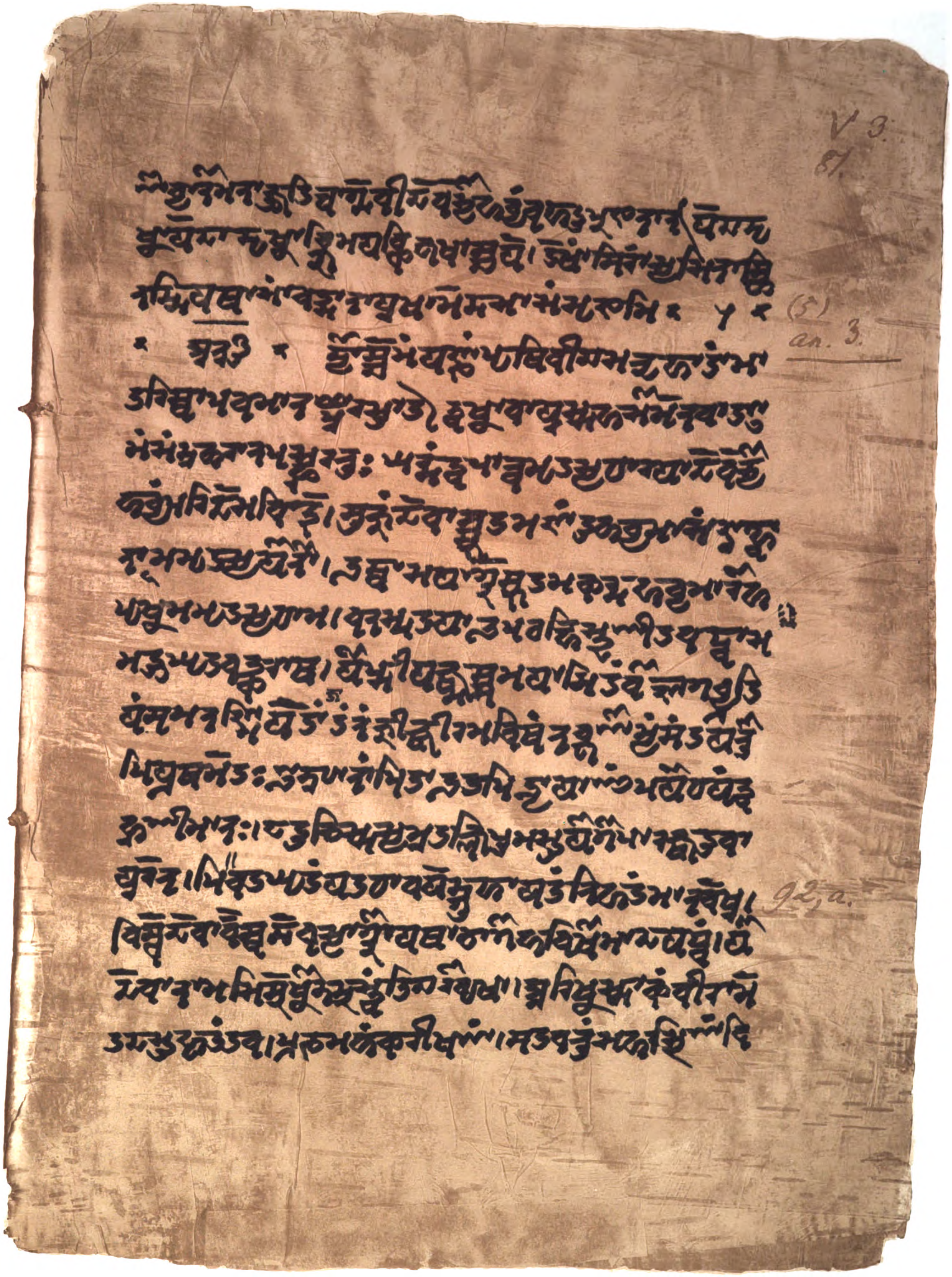
Digitized by Google

Fol. 80a.

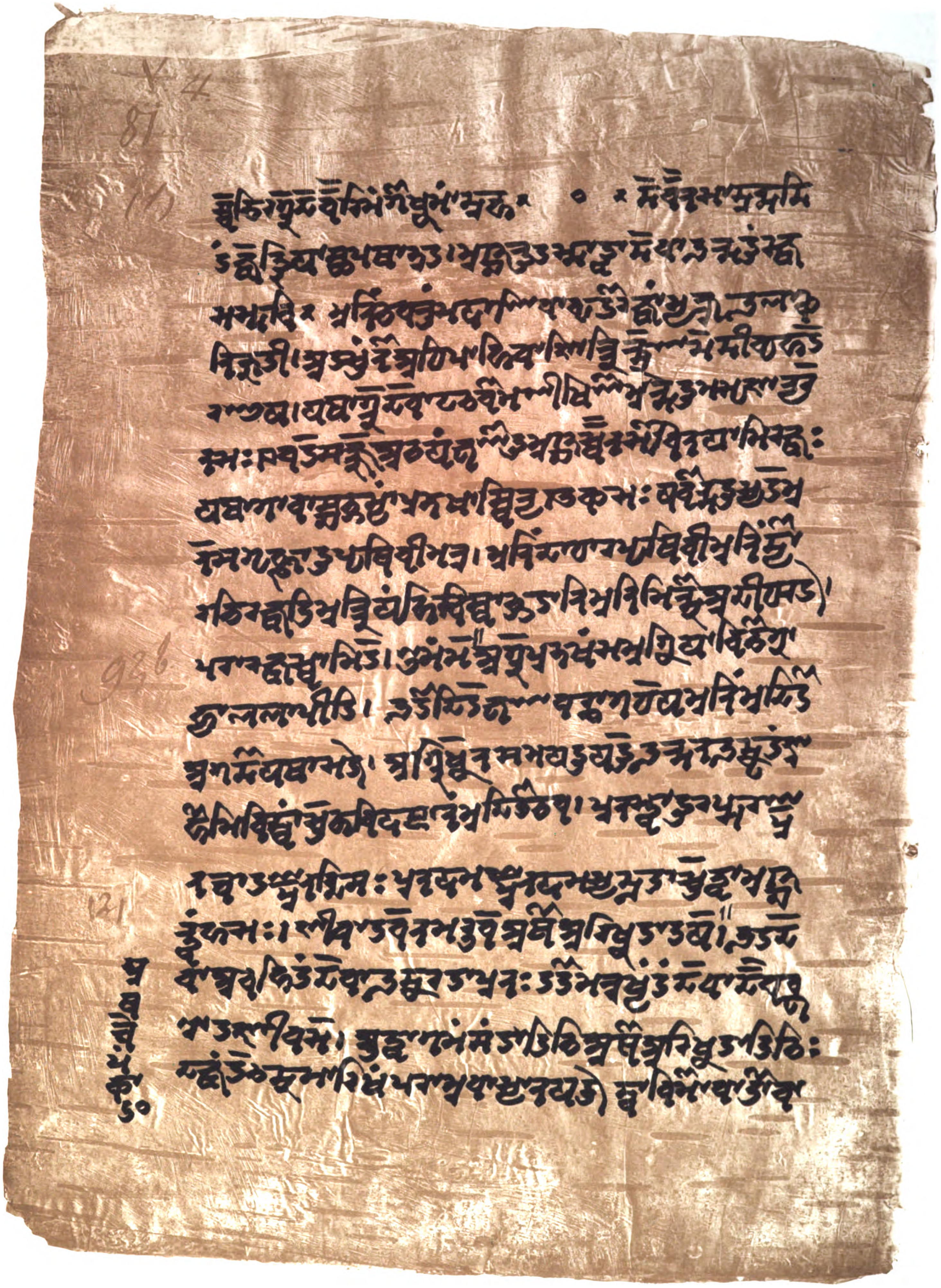


Digitized by Google



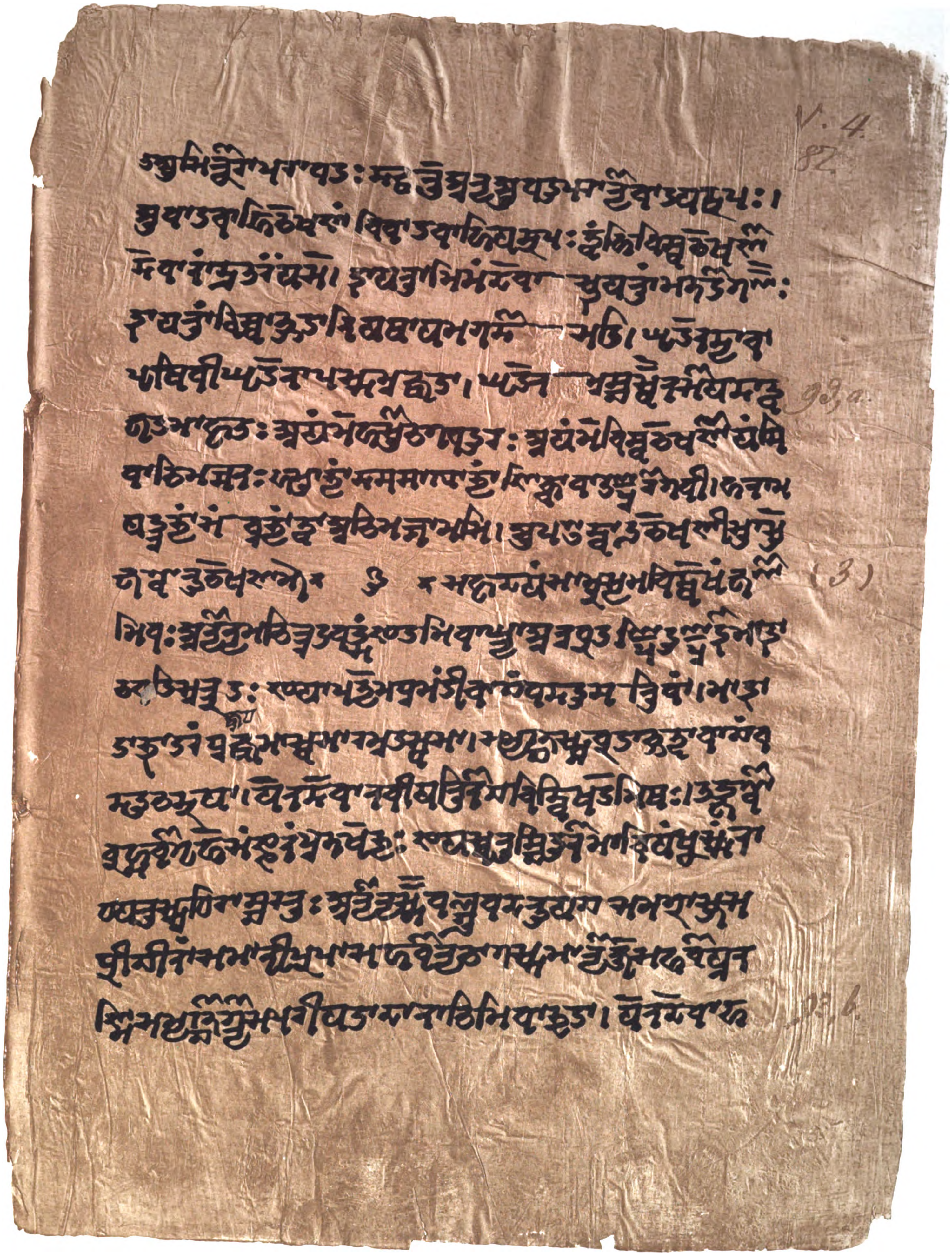


Digitized by Google

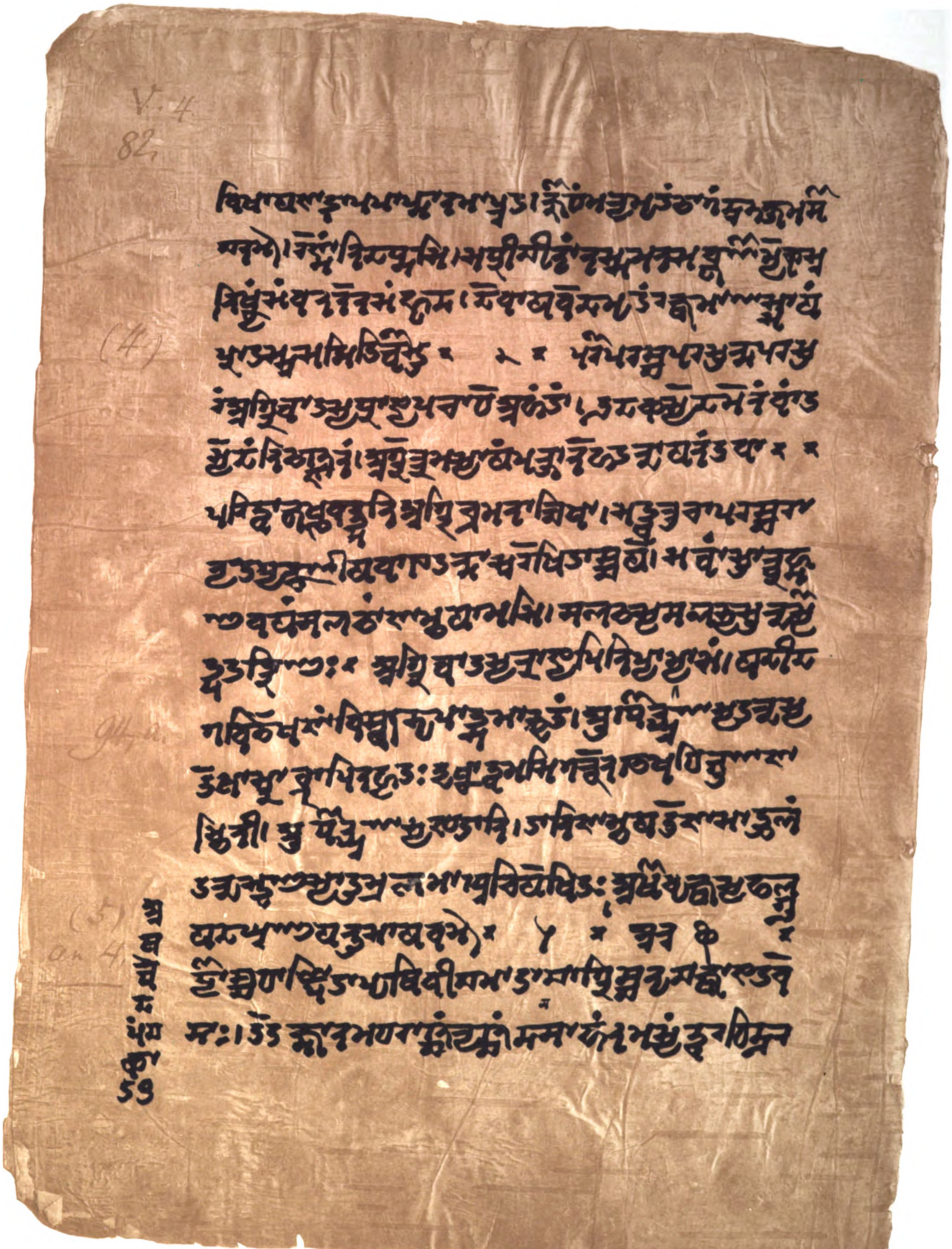


Digitized by Google

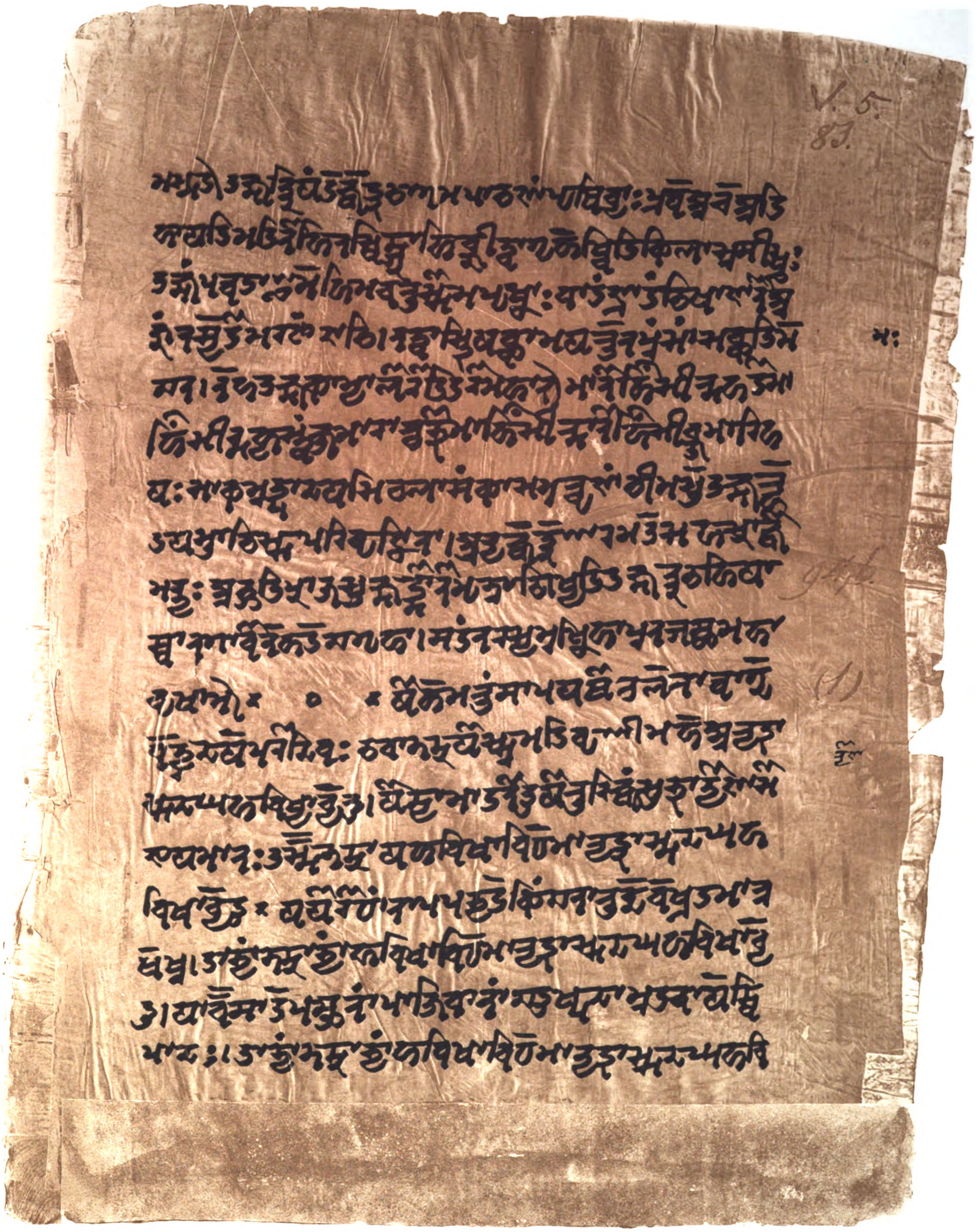
Digitized by Google



Digitized by Google

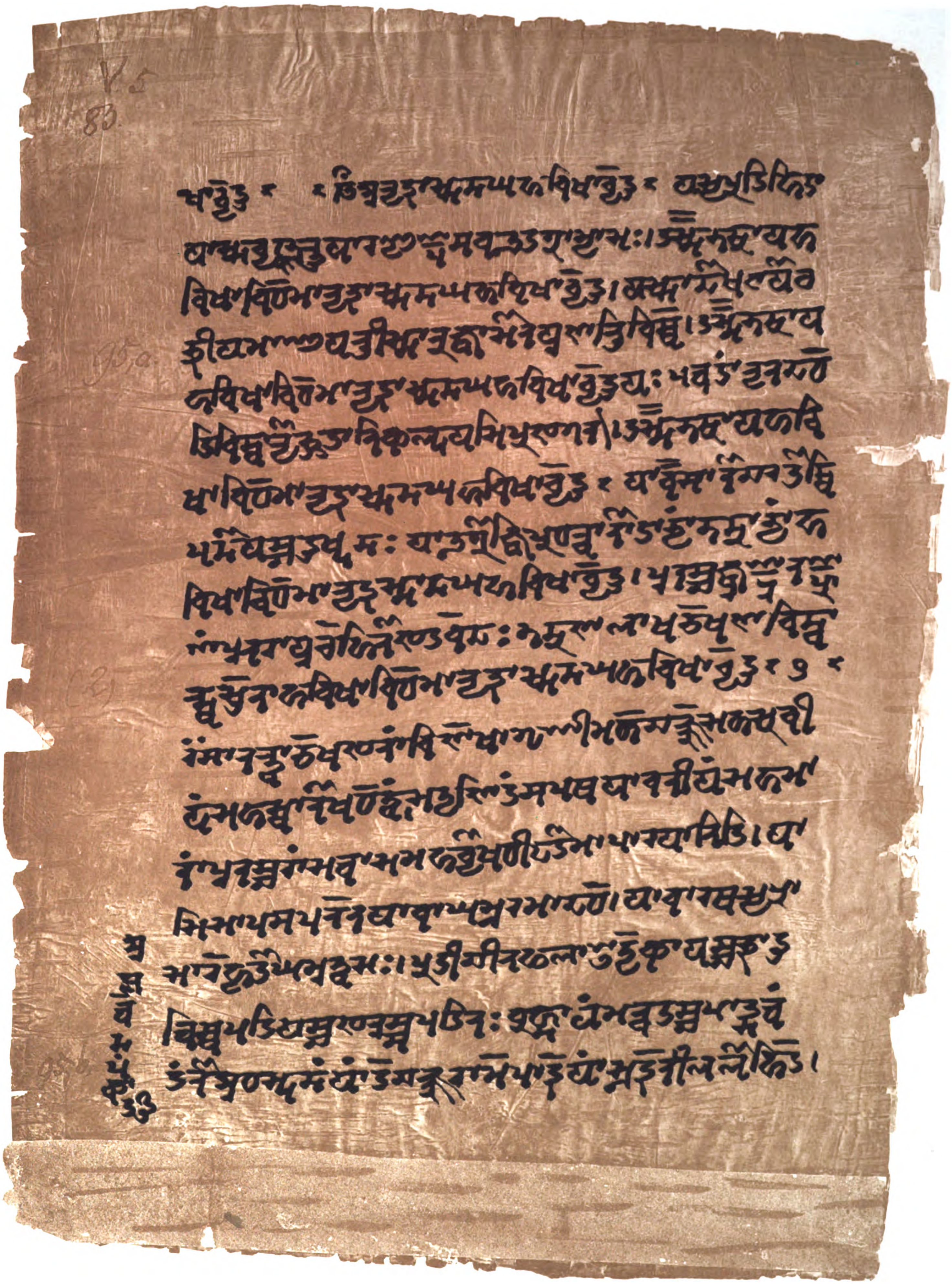


Digitized by Google

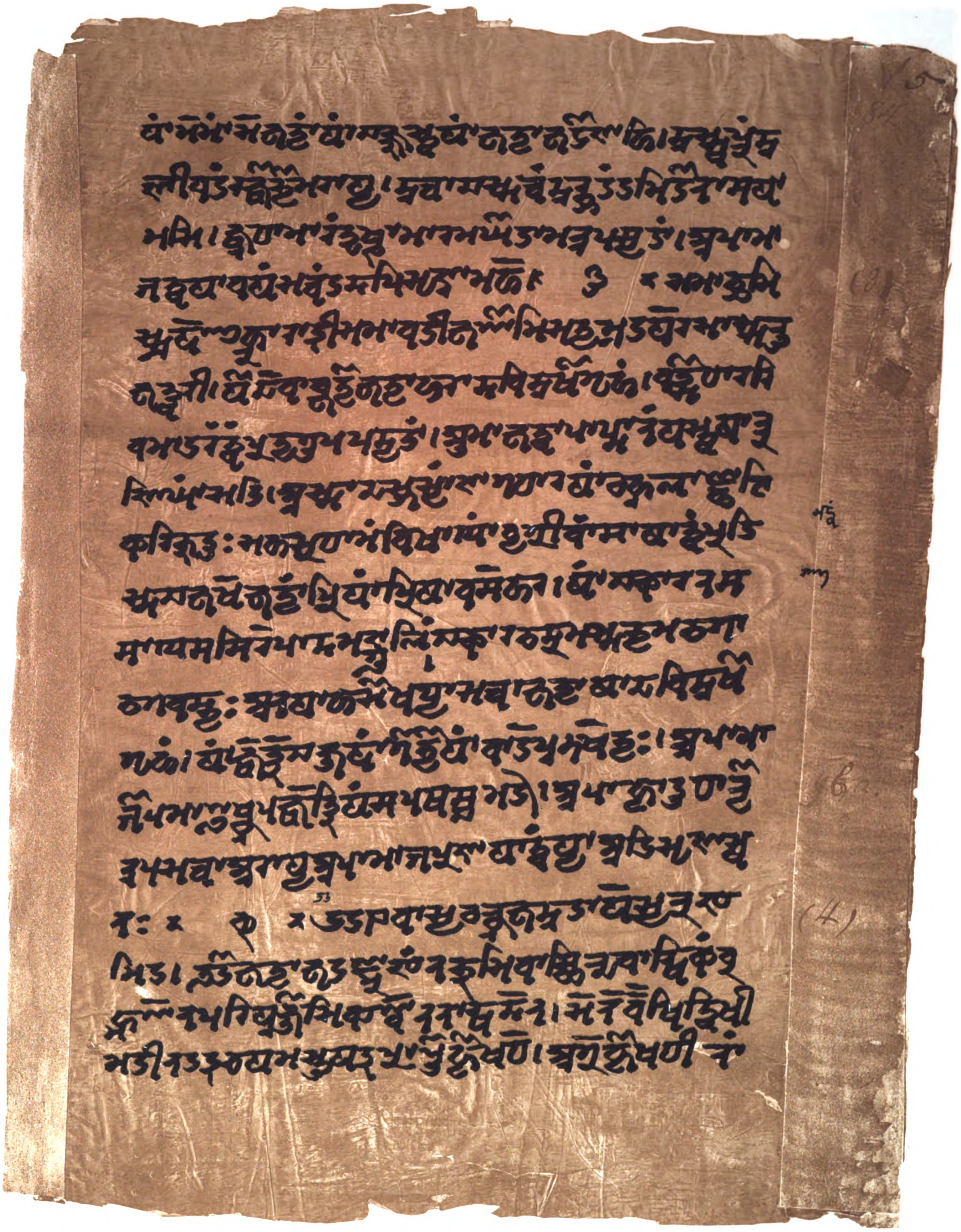


Digitized by Google

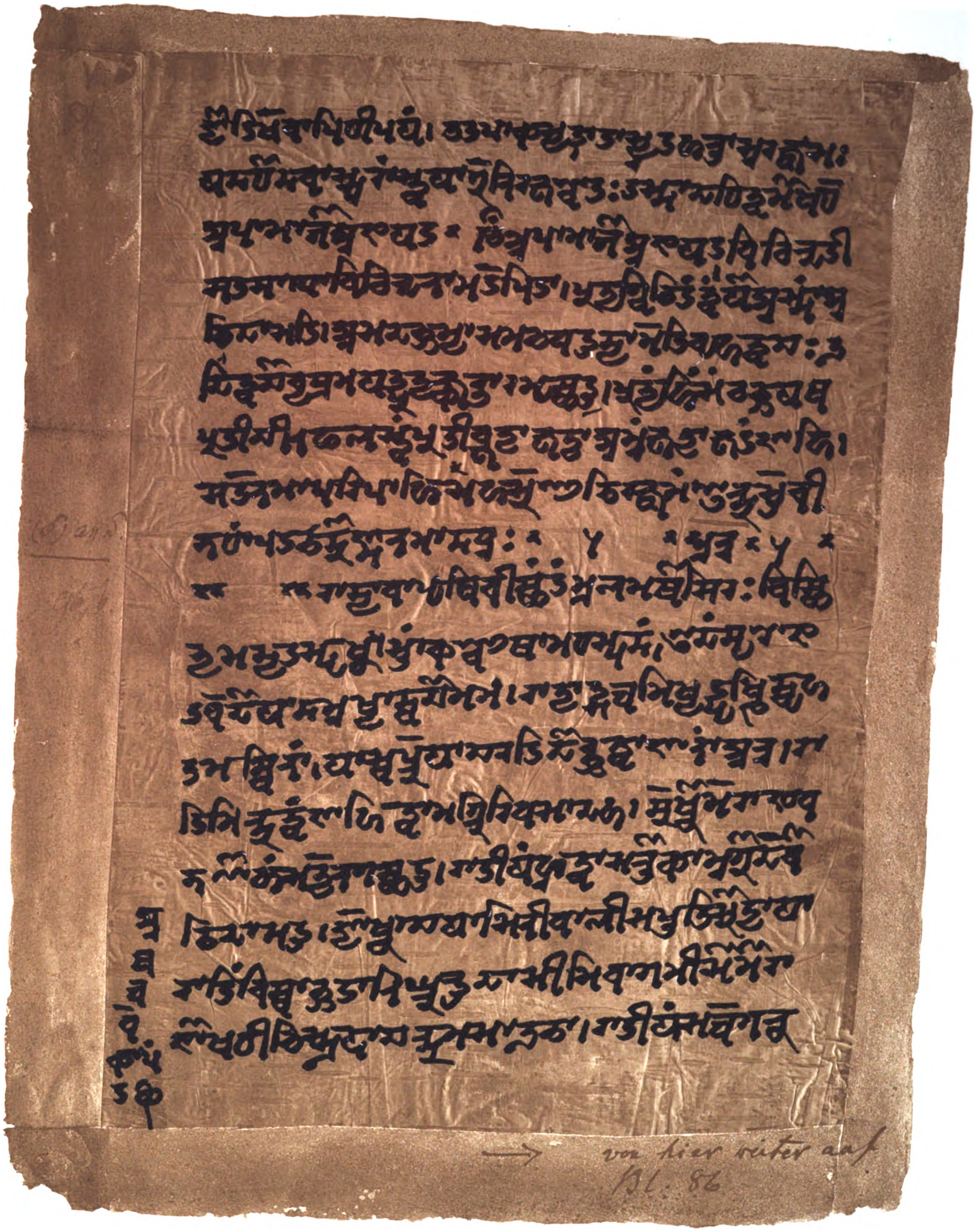
Digitized by Google



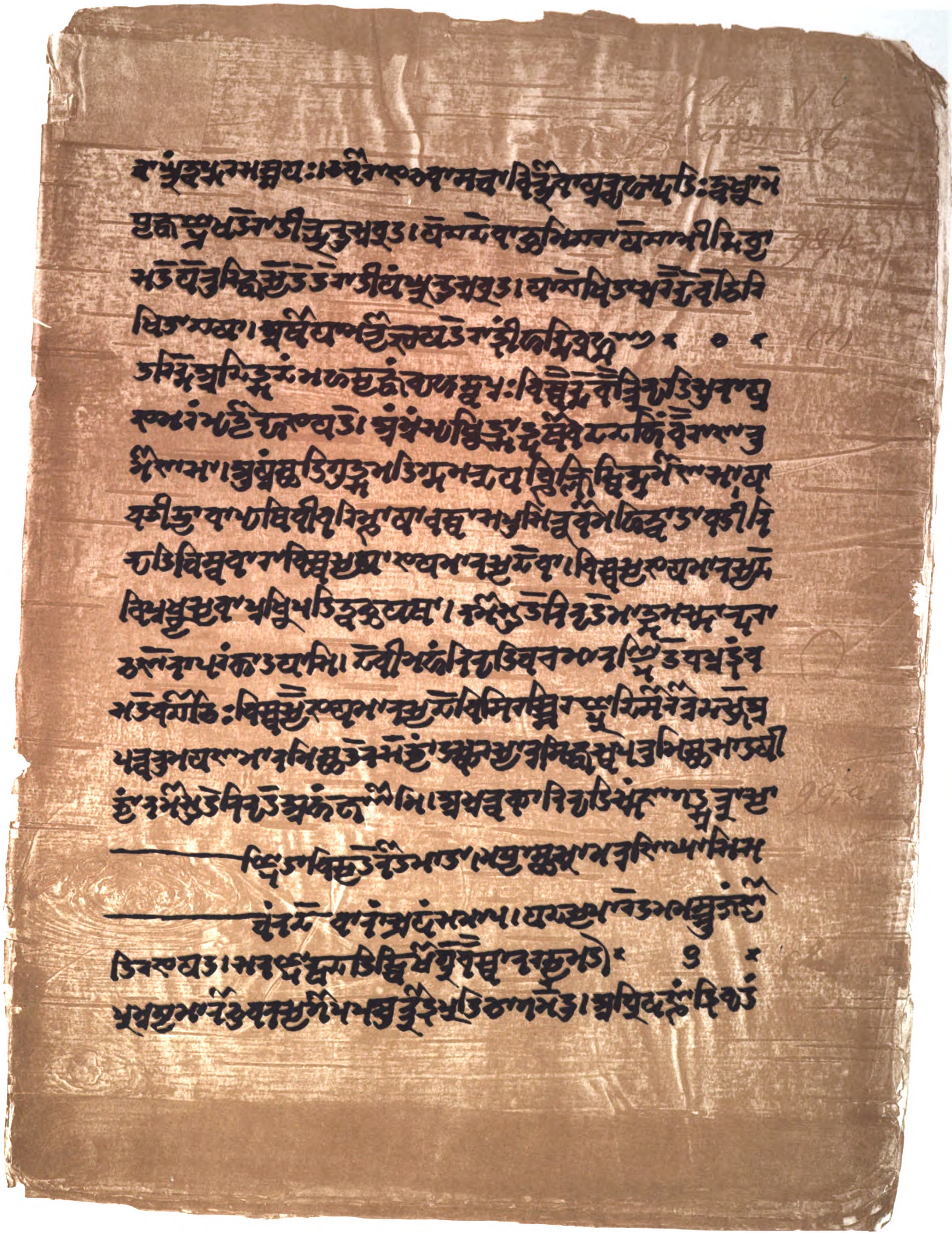
Digitized by Google



Digitized by Google

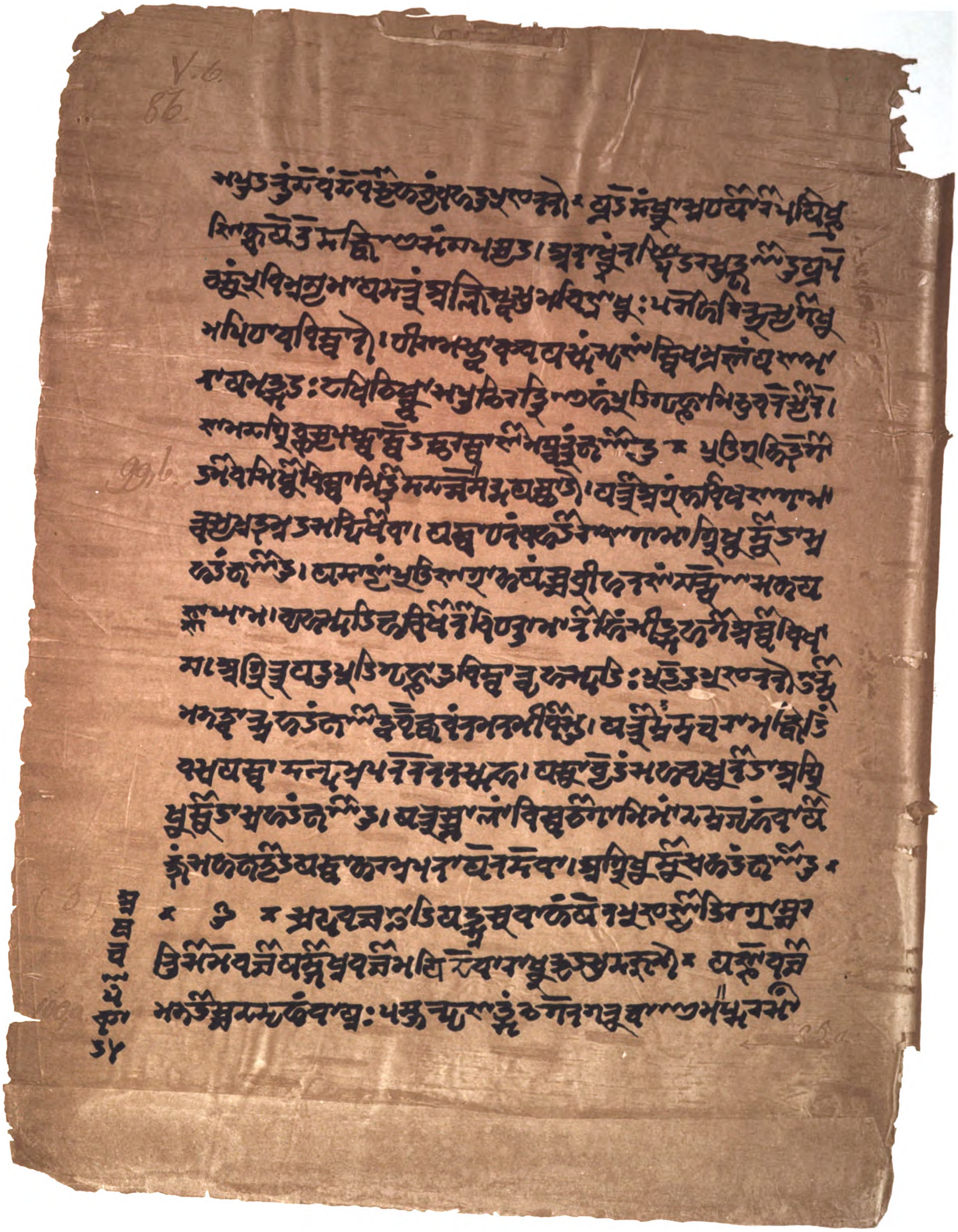


Digitized by Google

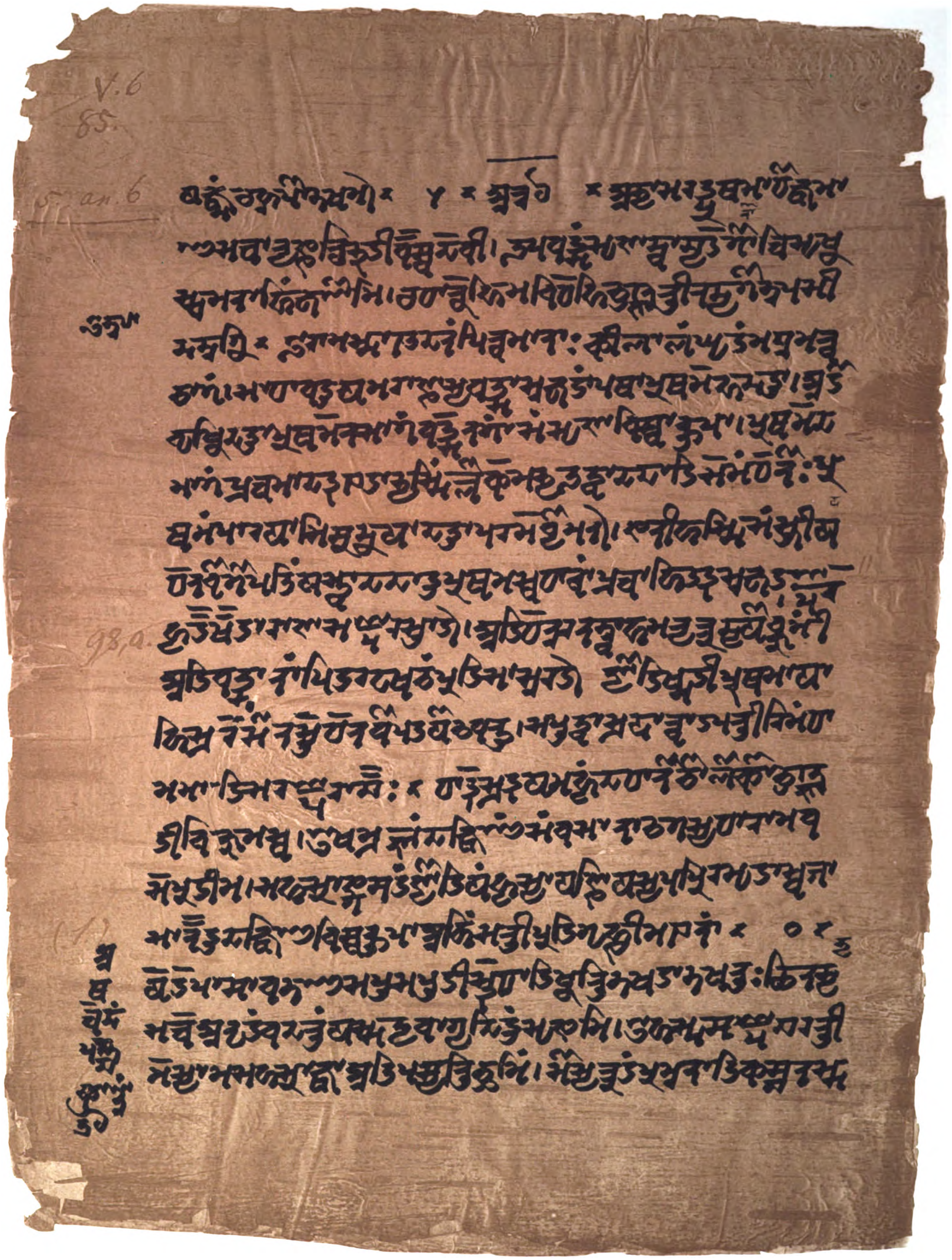


Digitized by Google

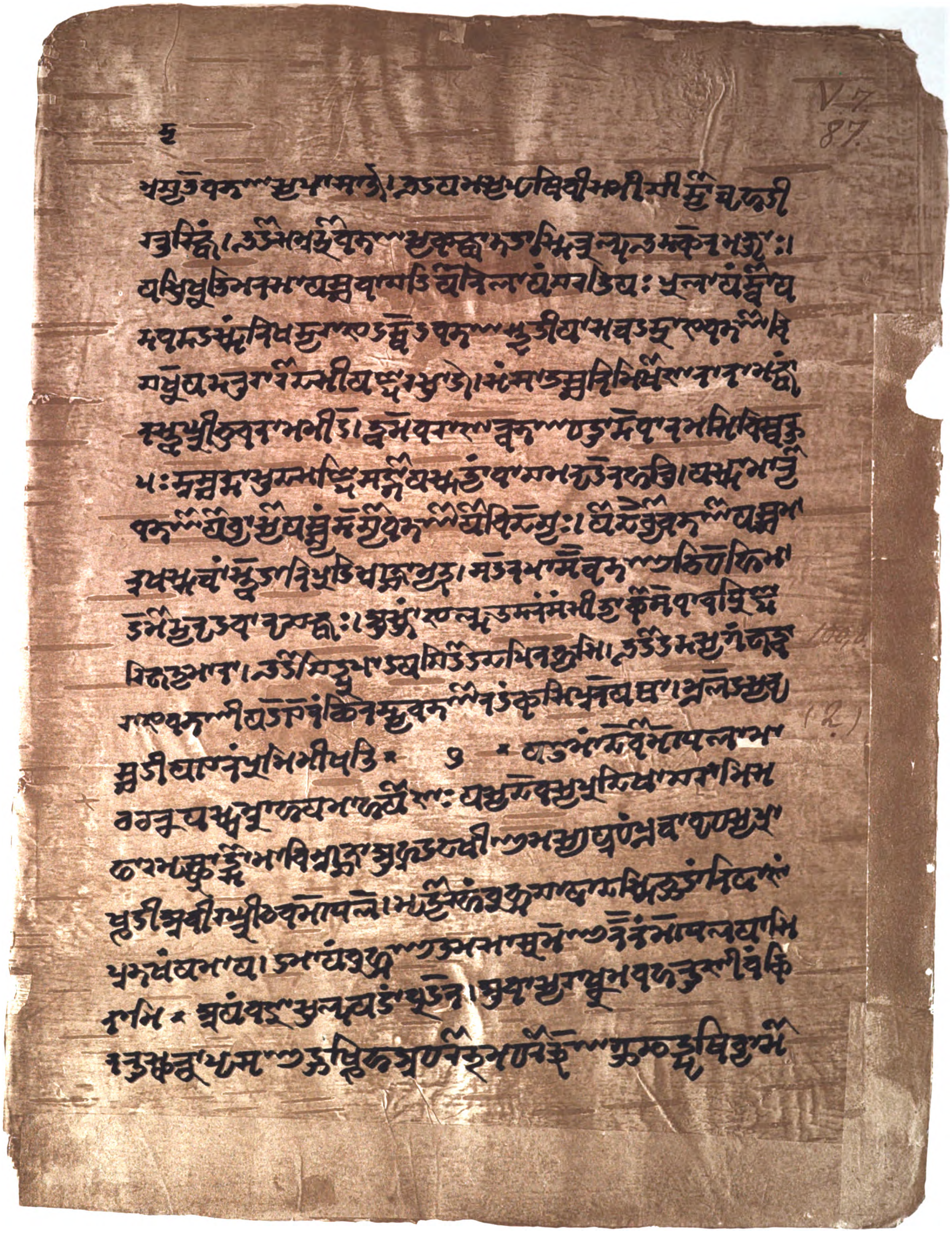
Digitized by Google

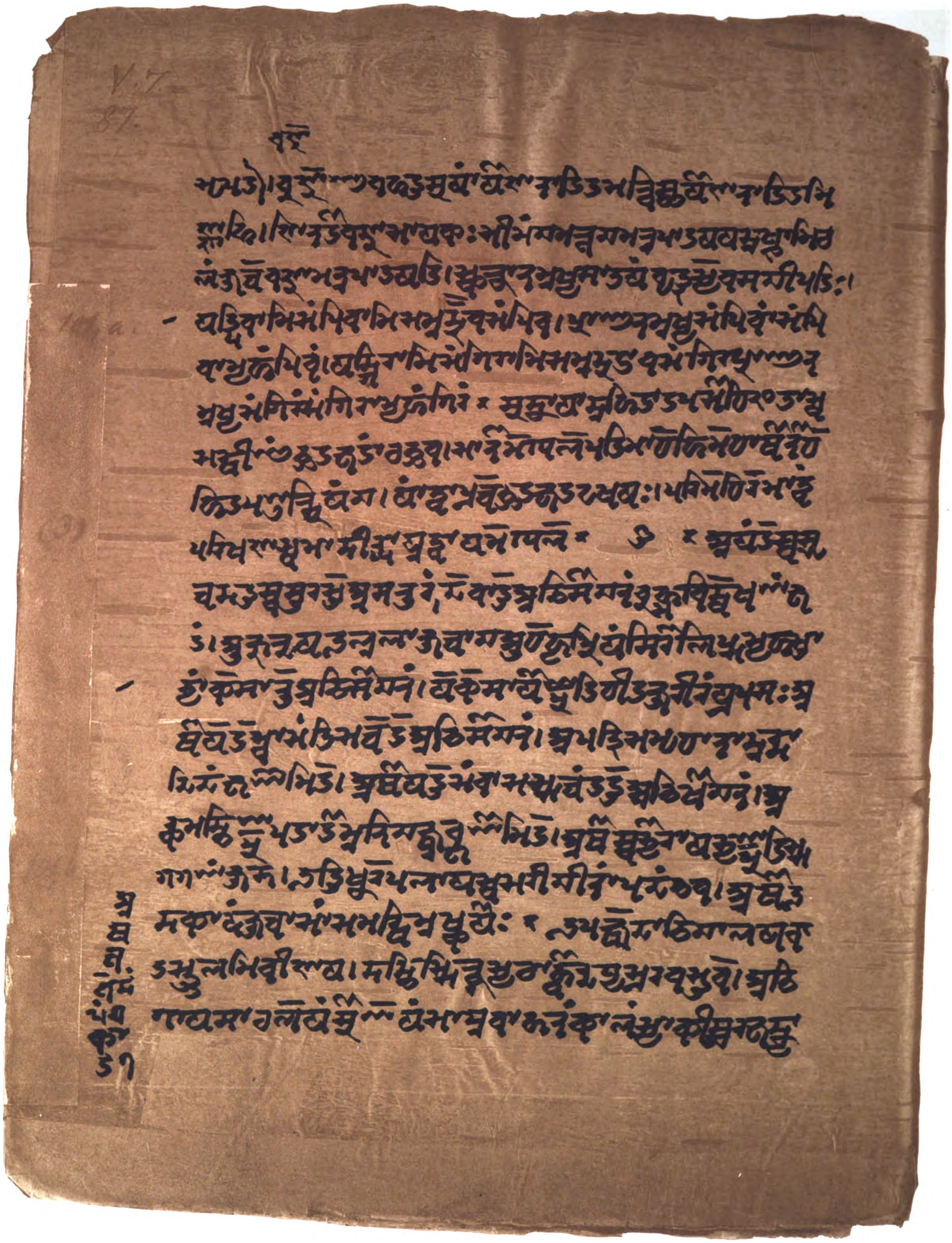


Digitized by Google



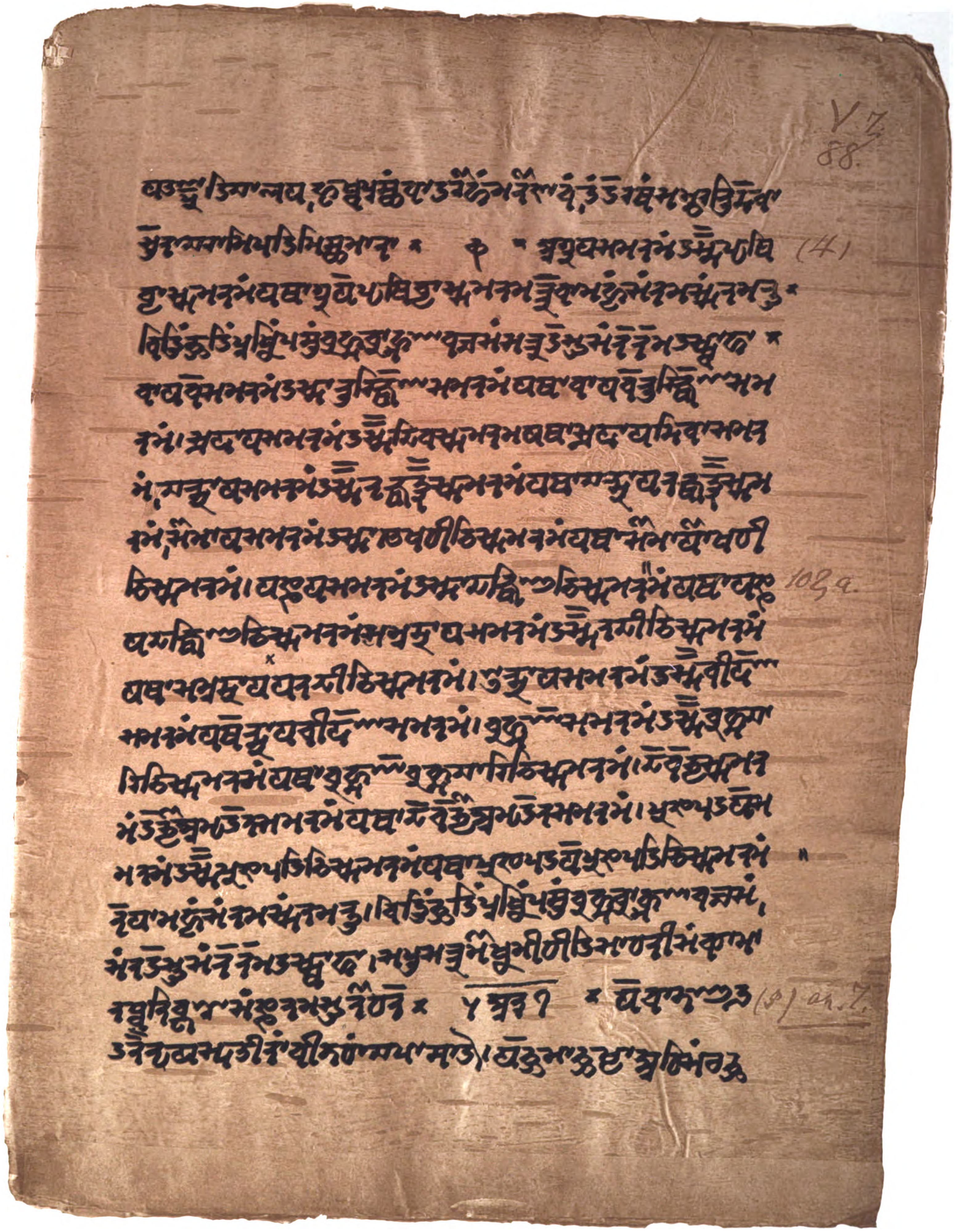
Digitized by Google





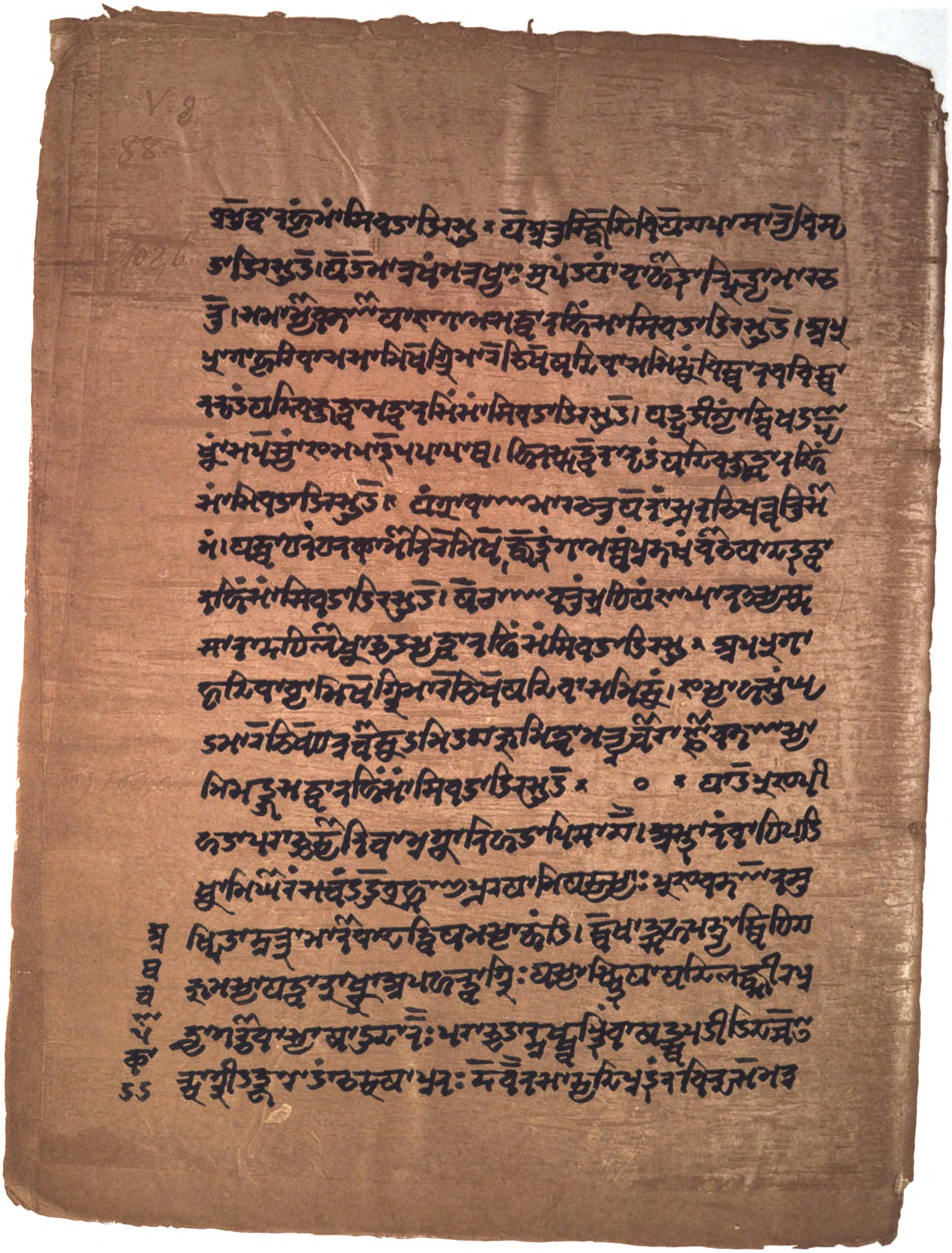
Digitized by Google

Digitized by Google



Digitized by Google

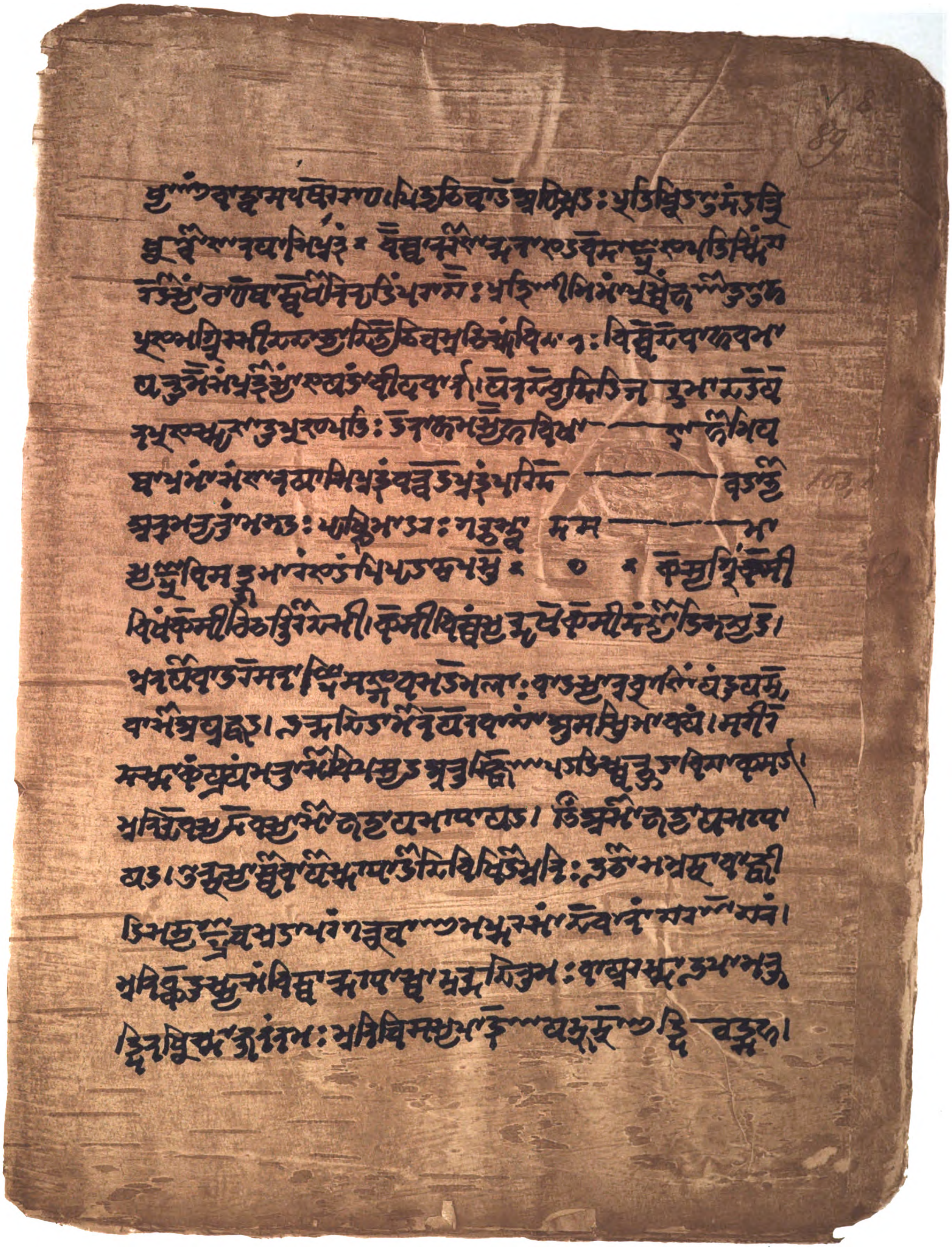
Digitized by Google



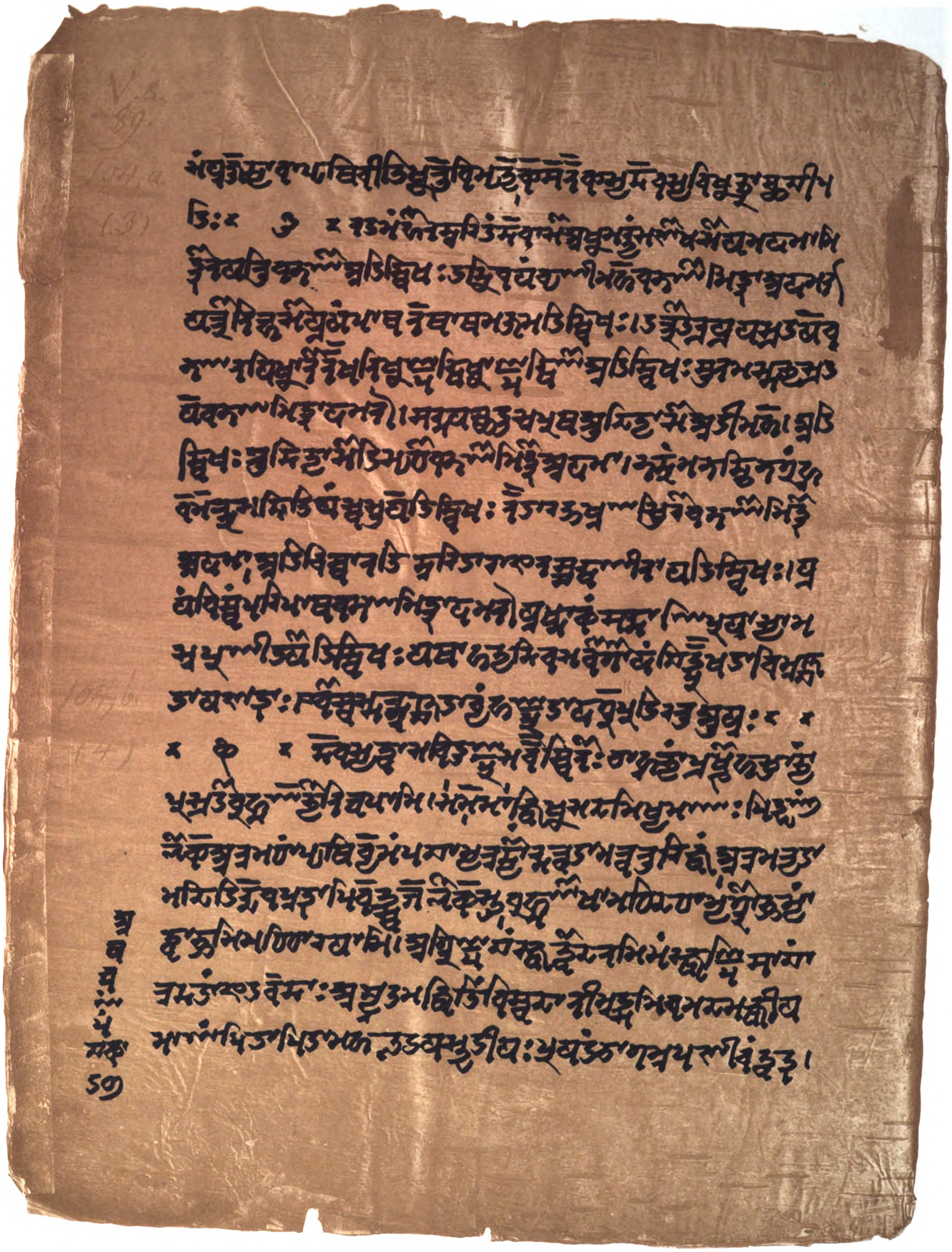
Digitized by Google

Digitized by Google

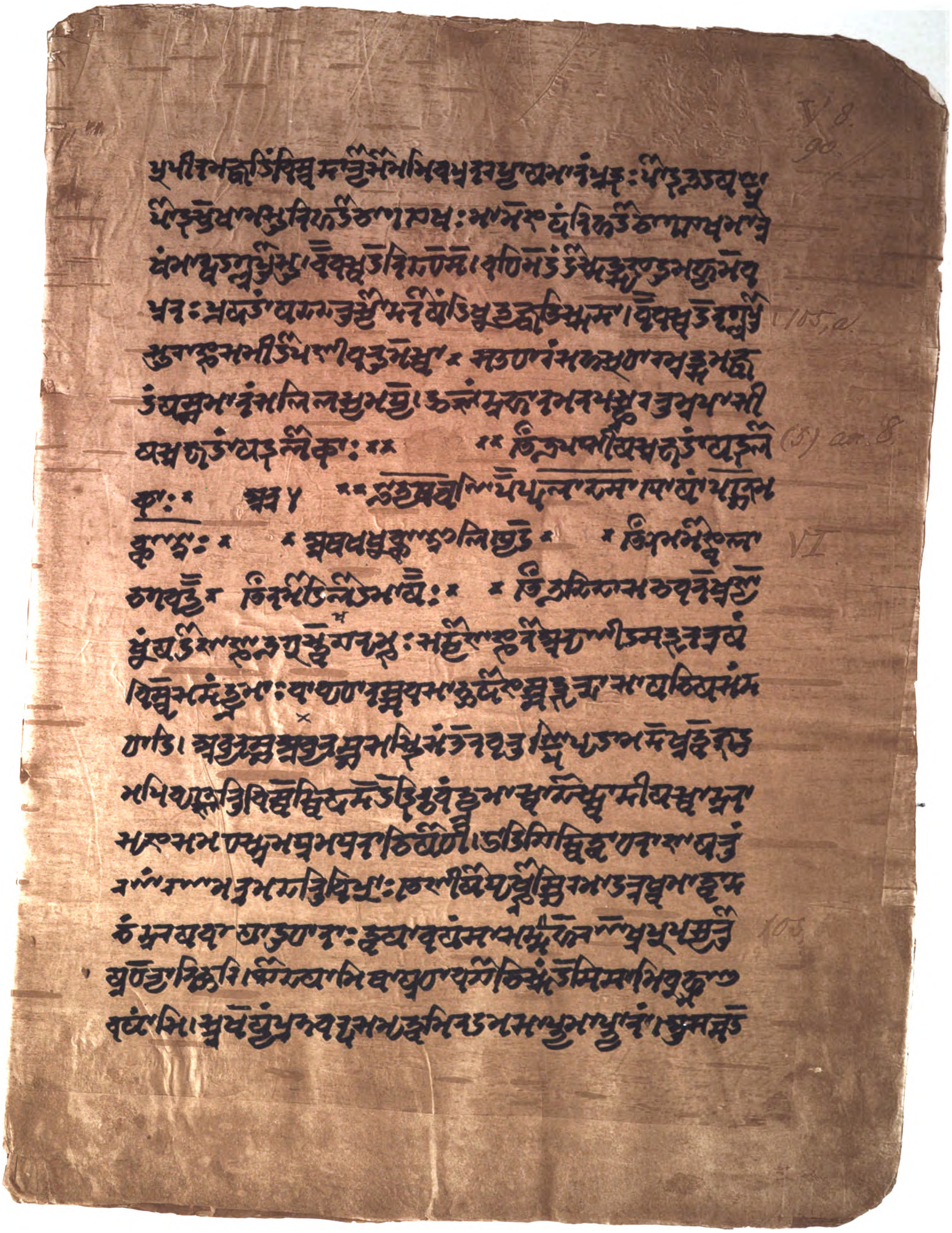
Fol. 89a.



Digitized by Google

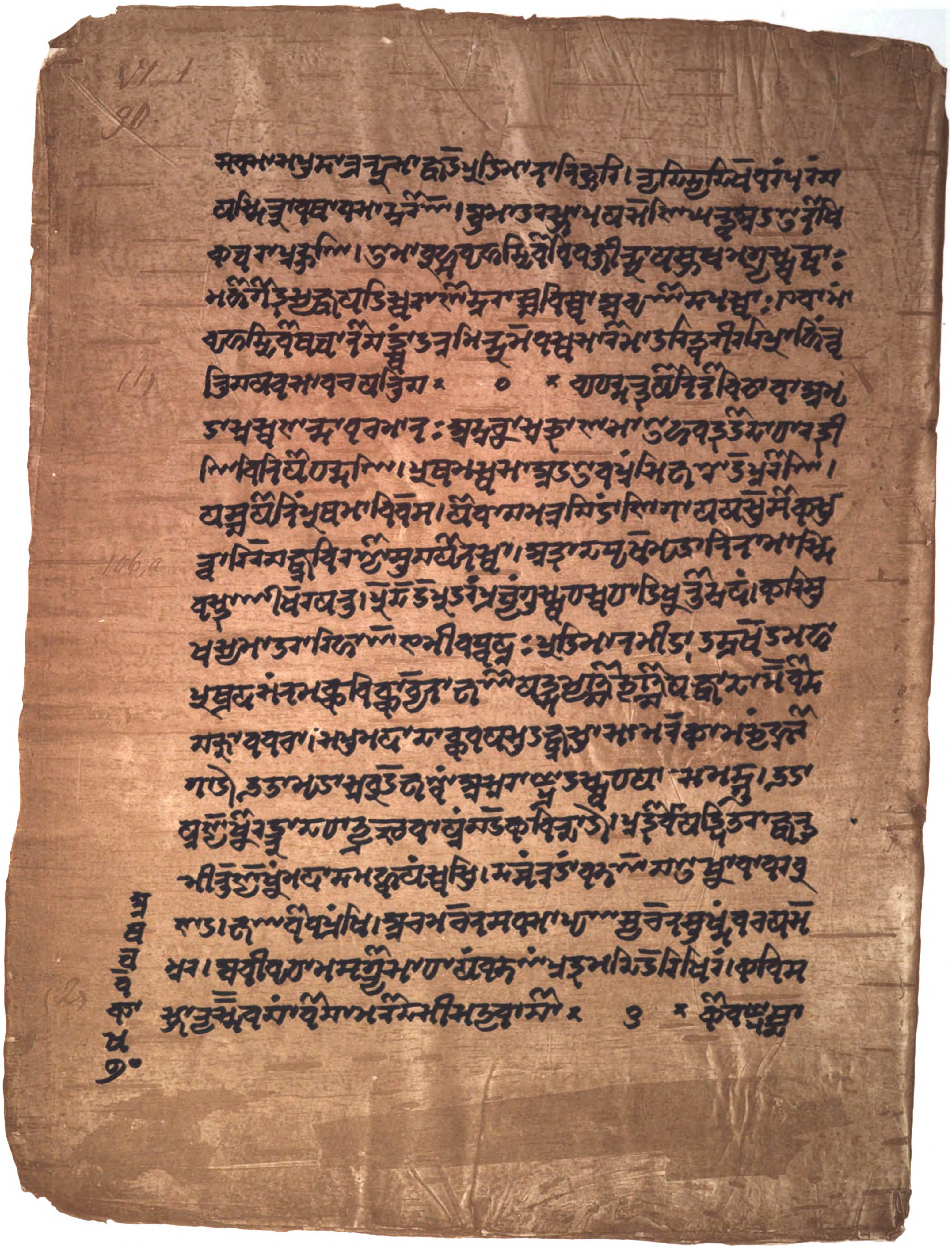


Digitized by Google



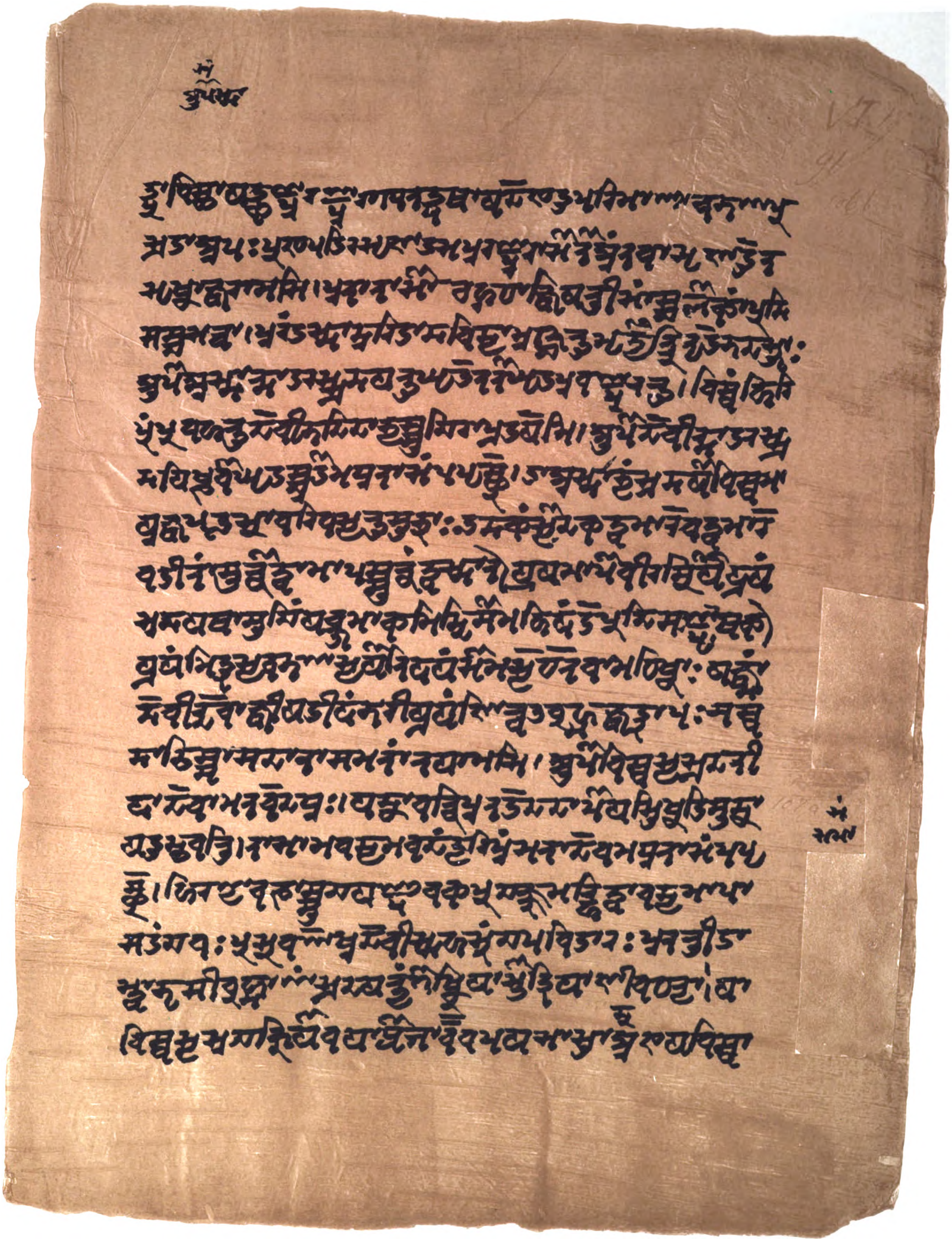
Digitized by Google

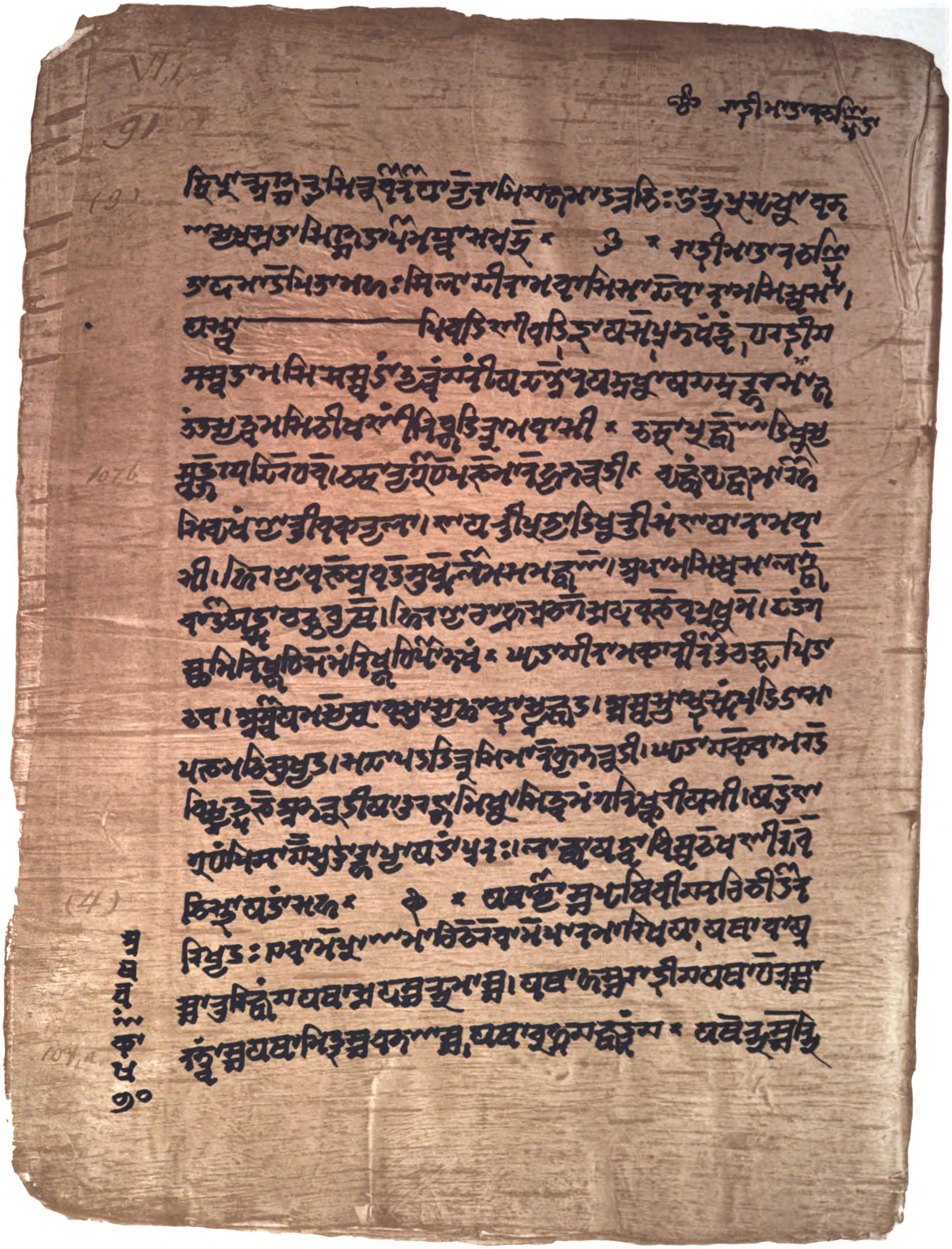
Digitized by Google



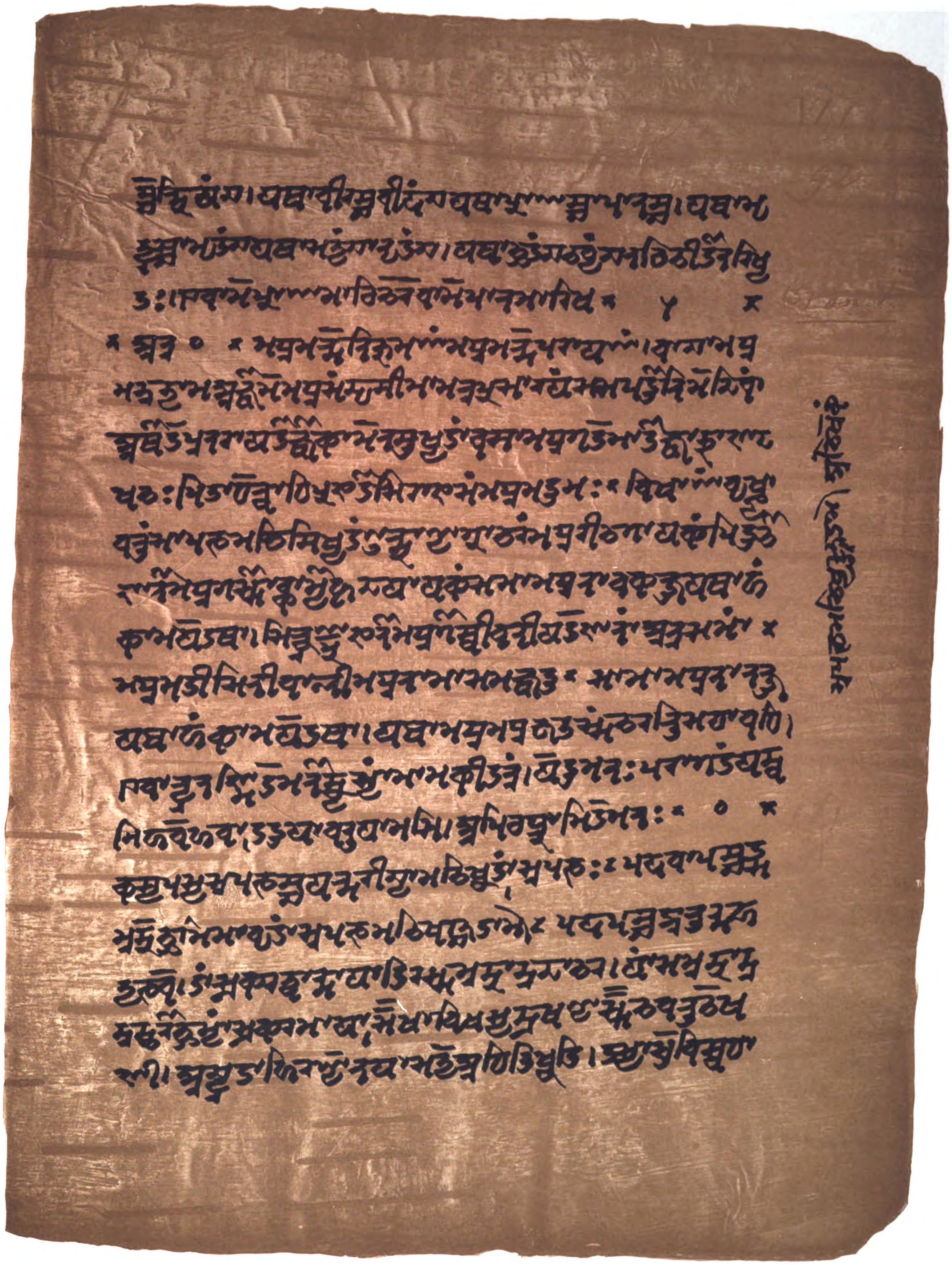
Digitized by Google

Digitized by Google



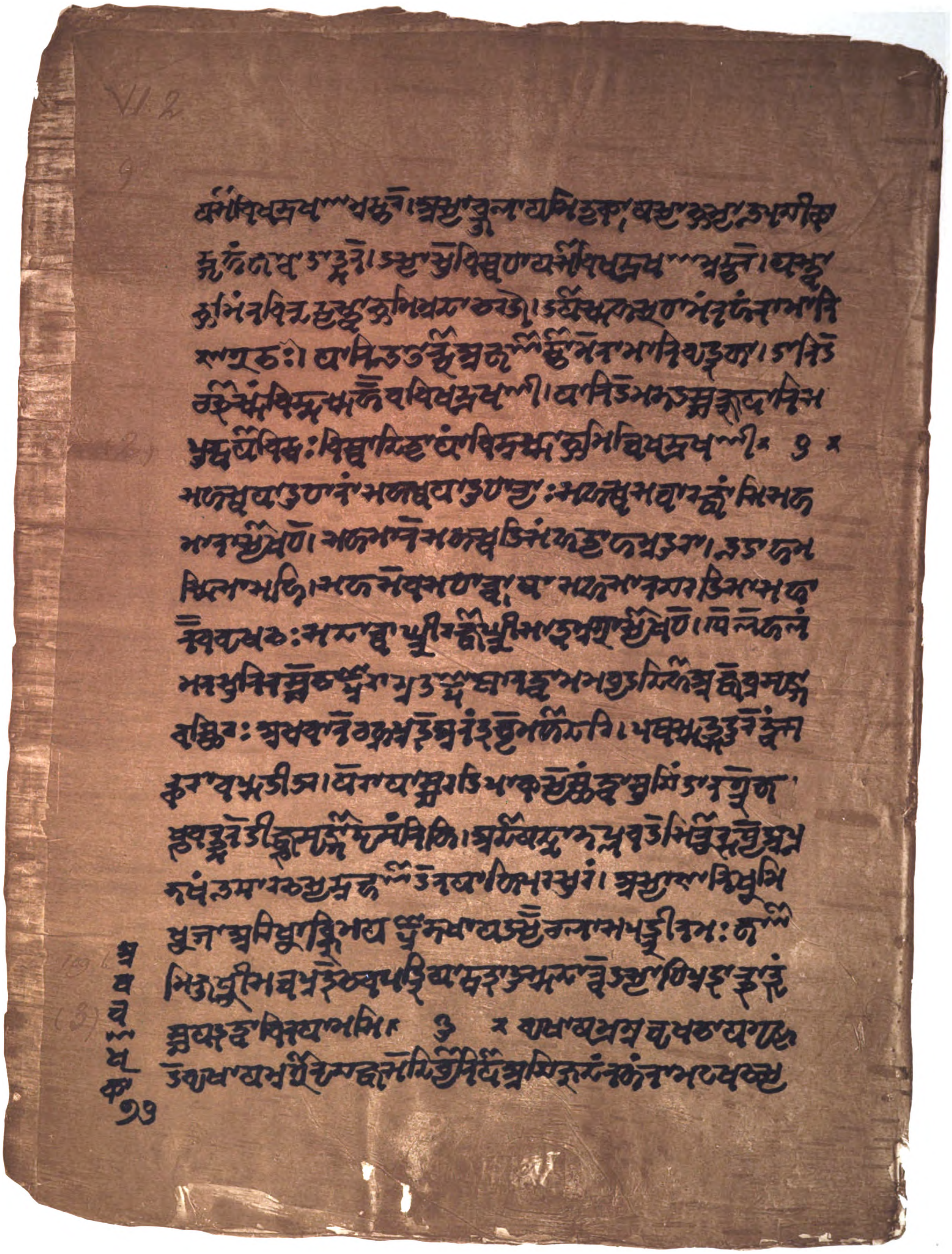


Digitized by Google

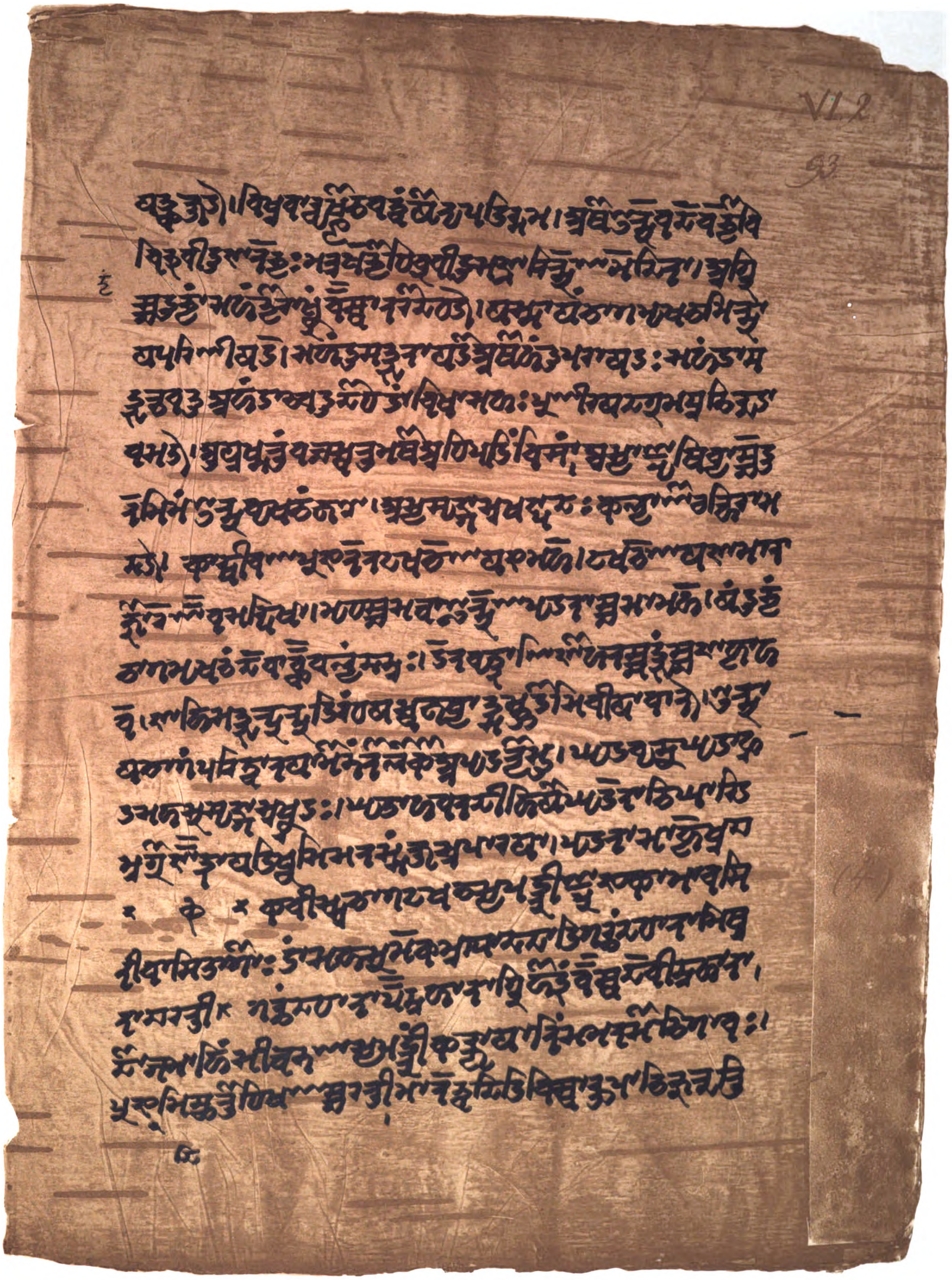


Digitized by Google

Fol. 92b.

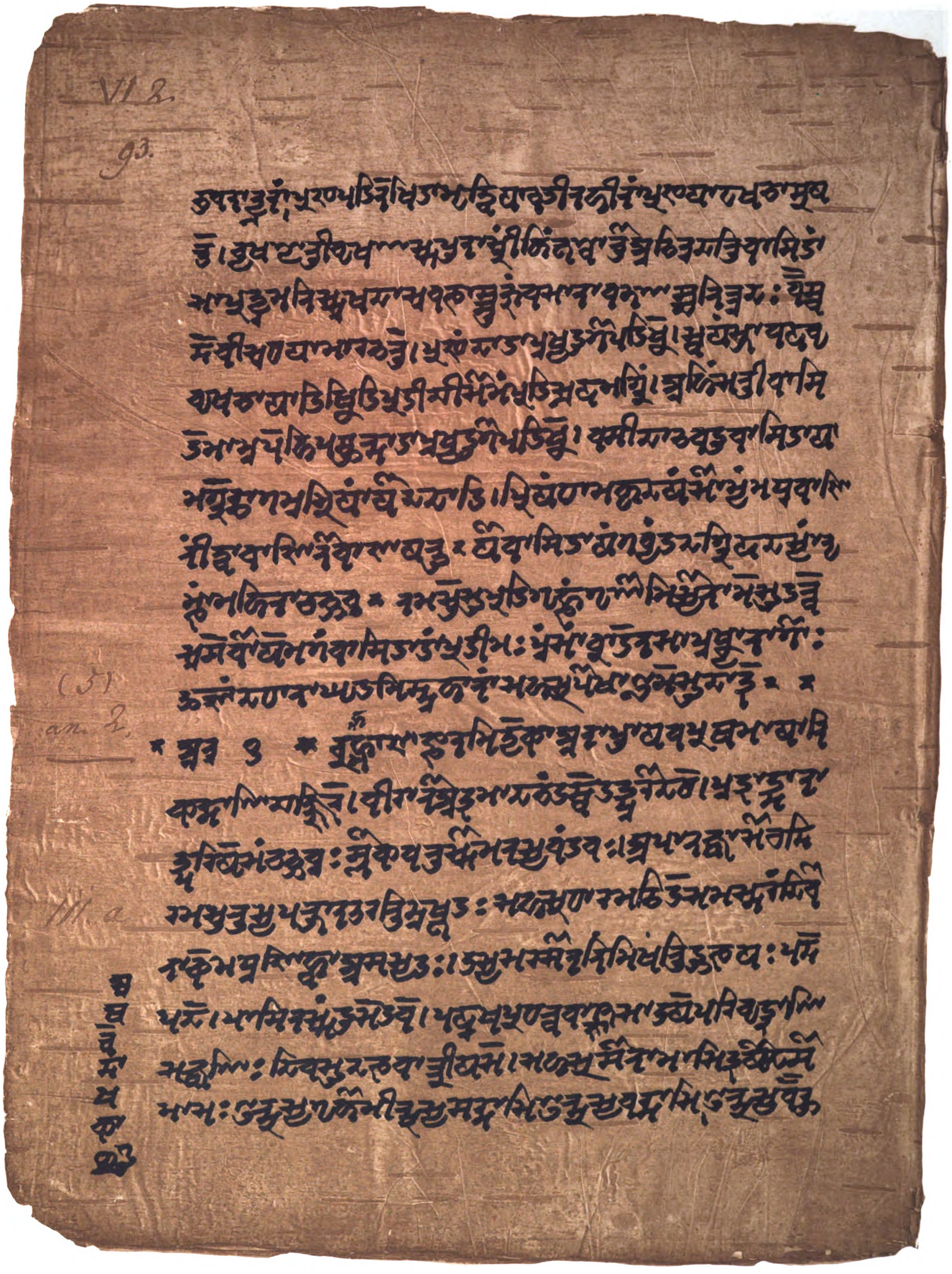


Digitized by Google



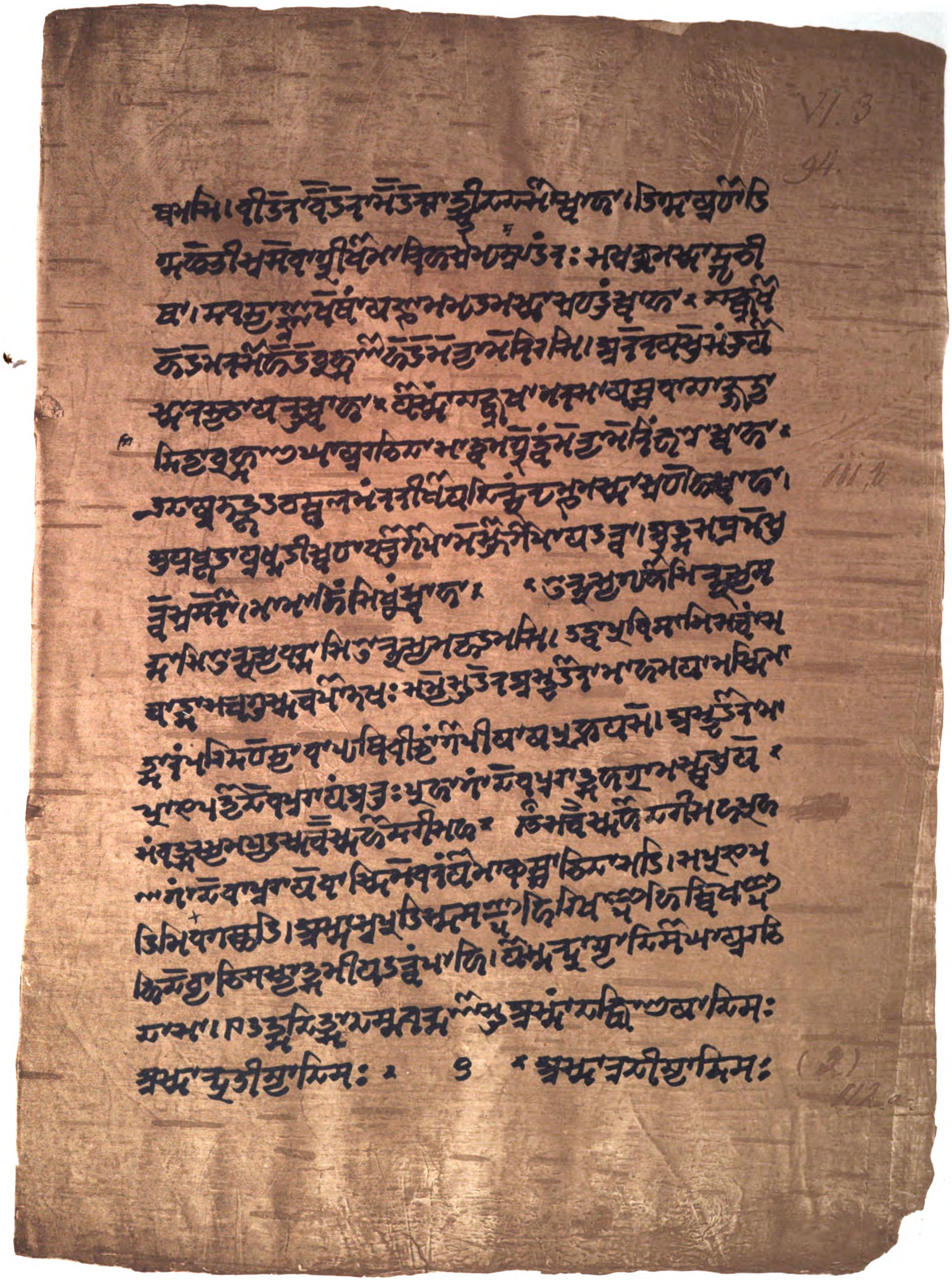
Digitized by Google

Digitized by Google

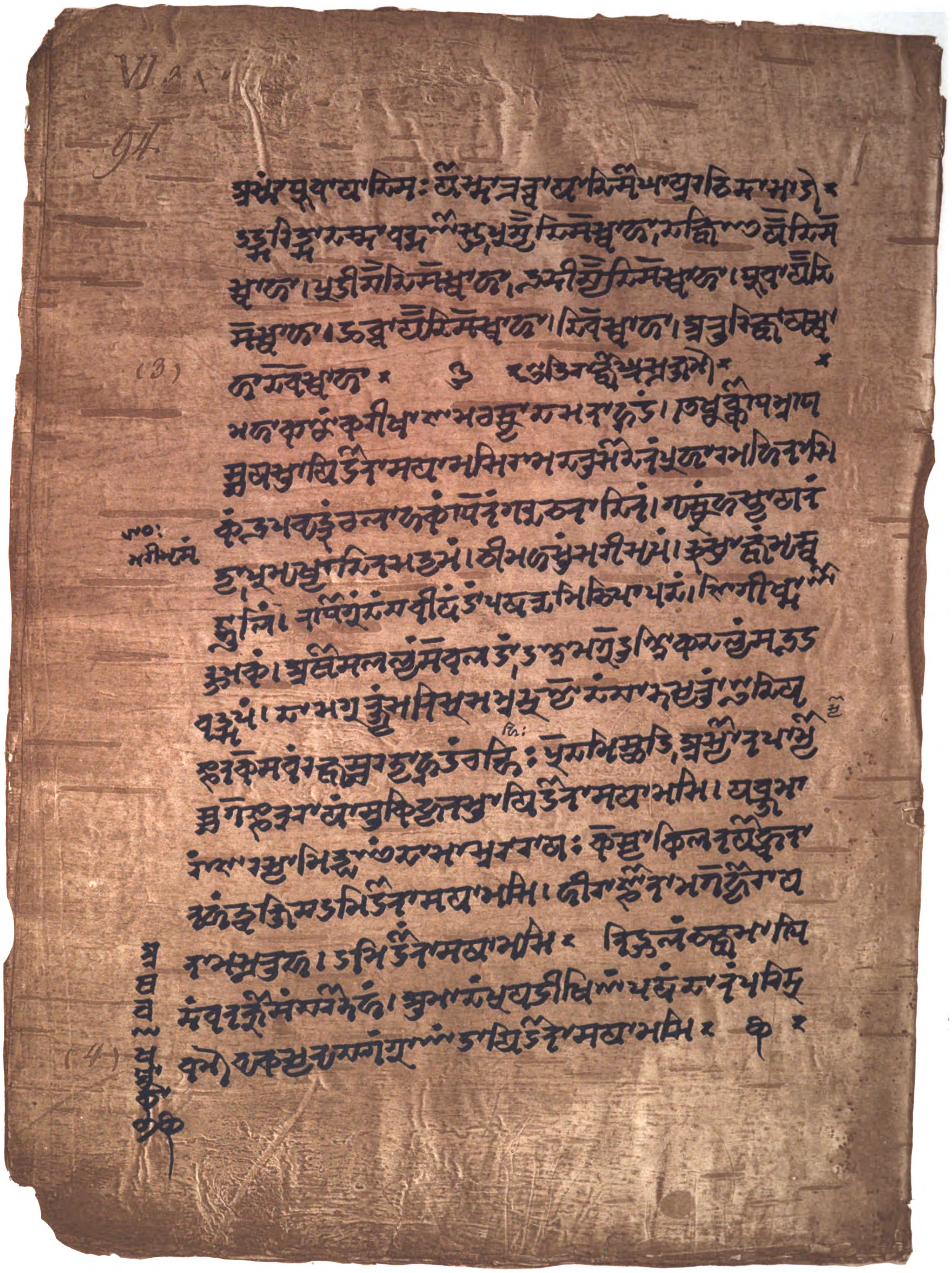


Digitized by Google

Digitized by Google



Digitized by Google



Digitized by Google

3558-8020B
67T
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

PK 3401 +1901 v.1
Vedas. Atharvaveda. Kashmiri
The Kashmirian atharva-veda reproduced by chromo-photography. 698463
plates 1-180.
8014 B FEB 21 '73
Digitized by Google

UNIVERSITY OF CHICAGO
101 606 931

Digitized by Google